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W. H. Thorne
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SOCIETY, RELIGION, ART
AND POLITICS

CONDUCTED BY

WILLIAM HENRY THORNE,

Author of "Modern Idols," "Quintets, and other Verses," "Songs of the Soul," etc.

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NOTICE.

"MR. WILLIAM HENRY THORNE:

"Editor of GLOBE REVIEW.

"*Dear Sir:* You promised much when you undertook your great task, and you have nobly and completely fulfilled your promise. Your REVIEW is undoubtedly one of the ablest in the English language. Your matter is most suggestive and thought-stirring, and your style—it has every quality suited to your purpose. Such clear, pure, trenchant, natural, powerful and downright masterful English it has rarely been my pleasure to read. Your pen is a great power—may God be blessed for giving it to you, together with the admirable light of the true Faith, and may He long preserve you to use it triumphantly for His cause, especially at a time when that cause so much needs clear-headed, able, outspoken and fearless champions.

"FRANCIS REDWOOD, S. M.,

"Archbishop of Wellington, N. Z."

A. J. Simard
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THE GLOBE.

NO. XXXVII.

MARCH, 1900.

WAS SAVONAROLA A SAINT?

FRA GIROLAMO SAVONAROLA, BY HERBERT LUCAS, S. J. PUBLISHED
BY B. HERDER, ST. LOUIS.

I AM glad to say of this book at the outset that I consider it one of the most thorough, painstaking and admirable pieces of work that I have had the pleasure of reading for a number of years. I do not in all cases approve of the attitude of the mind of the author toward Savonarola. I cannot agree with all his conclusions, and, I think some of them morally contradictory, though, in the main, they are temperate and discriminating, but with a dash only of charity rather than that fulness of beneficence we would like to see manifested by one religious toward another, especially in the supreme hour of affliction, and of untimely and cruel death.

On the other hand, I do not by any means agree with what seems to me the inconsiderate and indiscriminating laudation of Savonarola by those who accept his inexcusable blunders as evidence of sainthood, and who suspect all those who have taken or still take a different view as being under the influence of some hatred, jealousy or hypocrisy.

I think that in a middle course the truth will be found, and the purpose of this review is to find it and declare it.

As far as there is any trace of the ancestors of Savonarola they were engaged, like himself, in fruitless battle with a corrupt and tyrannous power stronger than themselves, and though there is a very fine sentiment and a profound truth in the poetic lines—

“Truth forever on the scaffold,
Falsehood ever on the throne,
While within stands the Eternal
Keeping watch above His Own,”

still the technicalities of human morality are so strangely mixed in the ecclesiastical and the temporal courts of this world, and yet withal, intrinsically so sound, that sainthood can only be accorded to those who fight even the devil incarnate like Frederick II. and Alexander VI. for instance, not only successfully as to having the better of the argument, but prudently, modestly, consistently, and at all times and under all circumstances, ever ready to meet death for the truth's sake, and ever obedient to all established authority. And you may rely upon it, my friends, that it was somewhere in the intricate mazes of this mixture of heroism, modesty, humility, and obedience that Savonarola failed.

There is a morality of the Ten Commandments and the Sermon on the Mount, and there is an ecclesiastical morality or a religious morality especially for monks or religious of all orders. This latter proclaims that you shall not only keep the commandments, as Christ bade the young man who applied to him directly, but that you shall sell all that you have and give to the poor, then follow your master, and obey your superior, and obey him sincerely and in the faultless humility of exquisite charity.

If he should happen to be an Alexander VI. and you thus obey him, that is in all things not wrong in themselves, so much greater the merit in your case and so much nearer your approach to sainthood internally and to the seats of the blessed in heaven. And though Savonarola had excellent reasons for his disobedience to Alexander VI. alike on the ground of the debased personal life of the pope and also on the ground of the general righteousness of the work that he, Savonarola, was

engaged in, there can be no doubt in the world that he disobeyed the commands of the pope in cases where obedience would have been a far surer sign of sainthood than was his disobedience, in cases also where it is simply preposterous to claim that the things he was commanded to do were wrong in themselves, which, as I understand the matter, is the only excuse that a religious has for disobeying his superiors.

As to that infamous bastardy of ecclesiastical or other so-called righteous authority that hounded this erring but heroic brother to death, may God forgive the scoundrels engaged therein, but were I in His place I am afraid that I should be tempted to revivify their beastly carcasses in order to hang them amid the plaudits and execrations of mankind.

An impossible ground to occupy, you say — let us see. The following is from a very earnest and somewhat sharp review of Father Lucas's book by Rev. J. L. O'Neil, O. P. :

"We shall note a few points in proof of our contention that Father Lucas's study is not impartial. At the very outset our author is careful to remind his readers of 'that flaw in Savonarola's character and conduct,' to which, as he tells us (p. 183) he has so often to refer. This 'flaw,' according to Father Lucas, is pride, hidden and subtle, unconscious pharisaism so successfully self-deceiving that Savonarola's 'constitutional tendency to take a pessimistic view of affairs' (p. 7) is repeatedly put in evidence as a proof of warped judgment, of a mind congenitally twisted and under a cloud of delusion."

Now I do not think that the conclusion reached by Father Lucas or any student that the mind of Savonarola was "congenitally twisted," etc., is any evidence that he could not treat the subject impartially, for the congenital trend given us at birth survives and sometimes animates all the episodes or deluges of grace with which our after life may be made to shine like the sun. And if an author finds in a congenital twist an excuse for what might be otherwise inexcusable, his discovery, rightly used, is an evidence of charity rather than of prejudice; and while I hold with Father Lucas that there was in Savonarola that strong hereditary and inevitable twist, I do not think that Father Lucas has treated the life of Savonarola impartially, but with certain prejudices and predilections arising and asserting themselves not

on the grounds here mentioned by Father O'Neil, but on grounds mentioned by the reviewer in the following paragraph :

"At this juncture it may be opportune to touch on another statement of our author. On page 441 he tells us that St. Ignatius would not allow in the houses of the society any of the writings of Savonarola. We shall not discuss this fact beyond remarking that St. Thomas Aquinas was somewhat on the same 'index ;' and furthermore that Father Lucas's extremely scanty comments on devotion paid to Savonarola by saints, and his apparent purpose, in mentioning St. Ignatius' peculiar stand, of offsetting the value of the veneration shown by St. Philip Neri for the friar is not effected. Frankness on the part of the author should have led him to tell the whole truth."

This I am quite confident Father Lucas has not done. I am also confident that the truth he has told of the life of Savonarola has been tempered and twisted a little by the overshadowing image of his own ancient superior, St. Ignatius, and though I do not here presume to judge of the comparative religion or morality of Savonarola and St. Ignatius, it is clear that Father Lucas's highly-colored view of the latter has shadowed his estimate of the life of the former and has led to certain daubing with untempered mortar and a damning with faint praise of the man whose life he has thus handled. There was no need of bringing St. Ignatius into this life of Savonarola at all, and he should not have been brought in in this case or in others except the total weight of testimony in favor of Savonarola were cited as an offset to the unfavorable view of St. Ignatius.

On the point of hereditary twist, in my review of Father O'Neil's *Life of Savonarola*, published last year, I called especial attention to the physiognomy of the friar, as explaining the contradictions of his career. In the first place, I remarked on this head the striking resemblance between the portraits of Savonarola and George Eliot, a comparison that many Catholic and Protestant papers afterwards used—as they use many things from this magazine without giving the original source any credit for the same. I also noted that singularly enough these two gifted souls both erred substantially in the same line of moral conduct, viz. : in an overbearing wilfulness, subtle and strong,

though silent, which wilfulness and exaggerated self-reliance had led each in his and her way to fly in the face of, defy and disobey the moral code under which each found himself and herself living in their respective ages, and that the English woman, with her finer instinct of the deeper morality of existence, found out her blunder and repented, as well as she could, before her death, while there is no clear and satisfactory evidence that Savonarola ever, truly and voluntarily that is except under torture, repented at all.

With this general outline of the case before us let us follow Father Lucas's study a little more in detail, remembering distinctly that both Lucas and Savonarola are here under review.

"From his boyhood Savonarola was noted for his love of solitude, and for his somewhat melancholy disposition, and after a single visit to the ducal court he could never be persuaded to set foot in it again,"—all of which is evidence, not that Savonarola was a pessimist, but a Christian, with a Christ-like view of the corruptions of his own day, and that there were slumbering in his youth those resolutions to attack the monster demon of evil and down him if possible. And he was jilted in an early love affair, which did not help matters, but, being strong, had the good sense to get over it and never to walk into the spider's parlor thereafter.

He seems to have been led to the religious life—Lucas, page 6,—rather from a horror of the great misery and wickedness of the world, that is, to get away from the devil, rather than from any great yearning for holiness and heaven on his own part; was rather inclined to believe that he already had holiness by reason of his hatred of wickedness, but the one does not always imply or follow the other, as night follows the day.

He might have been editor of *THE GLOBE REVIEW* in these very days as far as the following words are concerned—"He who lives chastely and modestly is called a man of no spirit. He who believes and hopes in God is deemed a simpleton. But the man who knows how to plunder orphans and widows is called prudent. He who can hoard the greatest store of gold is deemed wise, and the man who can devise the most cunning fashion of robbing his neighbors is looked upon with respect." In a word the

Crokers and Cockrans, the McKinleys and Mark Hannas of his day were the honored friends of the corrupt prelates and papacy of his day, and like an honest and true man and a Christian he was burning with zeal to drown out and sink the rotten ship of Church and State—the sly sneak rats included, all of which was not at all an evidence of pessimism, but of good, clear-sighted righteous judgment. He may not have been sufficiently and calmly willing that the tares and the wheat should grow together—the Judases and Peters side by side until God's justice, working inwardly on the Judases, helped the ancient and venerable reaper we call death to claim his own, and herein seems to have been the cue of his own weakness, viz.: not in too dark a view of the iniquity of this world or in pessimism, but in being more eager to *do* what he conceived to be the will of God than to wait, to stand still and see the fulfilment of God's will. He would work but not wait, but the latter is as necessary as the former in the life of any soul that aims for holiness.

I wish to make this distinction clear and emphatic, because I think that in dealing with this phase of Savonarola's career Father Lucas not only errs in his own view of our hero, but that in this error is to be found the wrong and misleading view which in some measure throughout his book encourages a modified and erroneous view in the minds of his readers. A man can hate lying, hypocrisy and every ancient and modern form of worldly iniquity without hating them too much or exaggerating them so that you call the man a pessimist. The fault of too many priests and preachers is that they do not hate evil strongly enough or define and denounce it with sufficient clearness and power, and the tendency of every time-serving sycophant slave of vice, especially if he wear a clerical garb, is to denounce every earnest hater of vice and every teacher who would define it clearly and denounce it with all the power of his soul as a pessimist, the fault however being in their own milk and water indulgences and dalliance and not in the prophet's denunciations. I would to God that all the ten thousand priests in the United States, old and young, hated and denounced evil with the boldness and clearness that characterized the teachings of Savonarola, and then would they be better

judges of his conduct and teachings and of his life, but as long as they wink at the iniquities of the age for fear of losing caste with the devil, that is, with the rich merchants, politicians, or ecclesiastics of the day, so long will their cassocks gall them and the devil pretty surely get them in the end.

"I have loved righteousness or justice and hated iniquity" is one of the ideal definitions of the sainthood that has, through all the ages, won the approval of heaven and crowned the human soul with glory; and I hold that in his intense and most awful denunciations of the evil and evil doers of his day, Savonarola was heading in the ways of sainthood and earning for himself an immortal crown. Let no man, much less any priest, ever attempt to belittle this phase of his life, to condition it by any milder comparisons, or rob the mighty preacher of one ray of glory on this account—all the greatest preachers of righteousness, from Isaiah and Jeremiah to Paul, to Savonarola, have been accused of madness, but they were not mad, any one of them—rather were they the only sane men of their day and generation, and the Eternal has set His sign of approval upon their words and work. You cannot explain it by any congenital twist, you prove your own recreancy toward God and truth if you attempt to belittle it. You are simply aiding the fires of hell, in any case—that of Savonarola, or elsewhere, in the proportion that you fail to hail it and honor it as God's word to the age in which said word was uttered, and it is not for his "pessimism" erroneously so called, that Savonarola must be halted on the golden and stainless steps toward sainthood, but for other actions than any thing in this line.

Even so shrewd, careful and conservative a man as Father Lucas speaks freely of "the simoniacal election of the ever infamous Alexander VI." He also speaks freely of the condition of Rome under Sixtus IV. and Alexander VI. as simply "disgraceful," and if the blasphemous, Augean filth of ecclesiastical and general morality that pervaded those days and our own can thus be described by a mild and careful priest, what must they have seemed to the acute, sensitive, burning and indignant soul of Savonarola? Here is one glimpse into the witches' cauldron of iniquity: "When Pius II. came to Ferrara in 1459, he was

received by seven princes, not one of whom was a legitimate son,"—the poor, pitiable suckling bastards, all born and reared under the dominion of a Church that taught monogamy and held as she still holds that marriage was and is a sacrament of God.

And yet you wonder that a righteous soul, like Savonarola, cried aloud and did not spare the iniquities of his day. I do not blame him for this. I do not blame him for his hottest and most violent denunciation of Alexander himself, so pointed that there was no need of naming the culprit. Had he named him and magnified the vices of the pope till all Italy and all the world had risen spontaneously to depose him in a legitimate way, and to put another pope in his place, I would to-day applaud his burning words, and all the world would rise to crown him a blessed martyr, but alas this was not the way this fated monk pursued and hence the world is divided as to the honors due his sainted memory.

These are the three propositions underlying all Savonarola's teachings and actions :

- (1) The Church shall be scourged.
- (2) And afterwards renovated.
- (3) And this shall happen soon.

The first he was sure of, the second and third he hoped for but was not as sure of as his hope led him to believe. Of these three propositions Father Lucas asserts (page 15) : "We have the authority of the repeated assertion of Fra Girolamo himself for saying that these famous propositions were not, in the first instance, put forward as the outcome of any special revelation, but simply as conclusions deducible from the application of the laws of divine providence, as these are enounced and exemplified in the pages of Holy Scripture." Nor is there anything mysterious or peculiarly supernatural about this. Any earnest and perceptive and diligent reader of the Scriptures, being at the same time a close observer of the prevailing iniquities of the age in which he lives, will inevitably reach the same conclusions. I am stating a proposition that applies to this age as vividly as it applied to the age of Savonarola.

In our own day scholars read the Scriptures to find and expose

the faulty texts that have crept into the tongues of flame that produced the Scriptures—not to be inspired by the immortal truths that are contained therein, spite of all the errors, least of all to be inspired by those truths to go forth and do battle against the ecclesiastical and political vices and crimes of our own day. Not so with Savonarola.

It was an open secret that in his day popes had “gained their position by fraud and simony and when they had gained it, they indulged their worst passions and appointed as cardinals and bishops men likeminded with themselves. They lived without true religion, and were even believed to scoff at the faith.”

In view of these admissions is it any wonder that a man of Savonarola's integrity of conviction felt bound to denounce the scoundrel popes and cardinals and to declare that God Almighty would scourge the Church and that right speedily? If he had not denounced them the very stones of Florence and of Rome would have risen with new tongues of flame to do the bidding of indignant and eternal righteousness. Admit if you will that Luther was a demon, what could you expect of priests with such popes and cardinals for examples?

Innocent and Sixtus were not wholly bad. Both had schemes on hand for advancing what they called the interests of the Church, but like certain prelates in our land and in these days, they dreamed that “the cause of God could be, can be, forwarded by a thoroughly worldly policy, and that self-seeking can go hand in hand with the duty of seeking the Kingdom of God.” They were theorists, logicians, scholars, and reasoned from their utterly corrupt premises touching the temporal power of the popes to the damnable conclusion that whatever favored the apparent perpetuity of that power must be of value and worthy of their adhesion. They worked by the logic of hell and not of heaven.

This also, as I read the story, was the ground of Savonarola's fatal blunder. It was not for preaching righteousness that he must be questioned, much less condemned. But first of all for looking upon himself as a politician as well as a monk, and a priest of God, and for pitting one Prince against another in

battle, as if God's Kingdom could be so secured. And in all our readings of his pitiable blunders in this regard, we must remember that he was only doing in his small way what Alexander and his pampered cardinals were doing in their larger way. In a word it was the world spirit and habit of the Church in his day and generation—and whatever may be our pity or our conditional condemnation of Savonarola in this regard it must ever apply with ten-fold energy to his superiors. There are prelates among ourselves to-day who are robbing the Almighty of all the good and influence for good in their own lives by devoting their energies to purely worldly and material ends, while the spiritual affairs of their archdioceses and dioceses are going to ruin, and while the Savonarolas in their dioceses are suffered to starve and die of neglect. I agree with Savonarola and take exception to Father Lucas (page 32) — "Among the external things which distract the mind from God he recounts ecclesiastical ceremonies as they were carried out in his own time." On this point Father Lucas remarks on Savonarola's tendency to exaggerate and so belittles the prophet's discrimination. I hold that the biographer had infinitely better have remarked upon the Church's tendency to exaggerate in the particular complained of.

As I view the history of the Church it is one of its curses if not of its spiritual crimes, that it will compass sea and land to make a great and commanding ceremonial perfect while it will neglect the simplest matters of truth and justice. It will spend days and hours of unstinted labor and expense of time and money to bury a dead priest whom its own iniquity has undertaken to kill. Granted that what Savonarola said on this head "might have approached perilously near the note of rashness," was he not dealing with the high-sounding mummeries of demons, and you expect a priest in earnest to deal like a mere ecclesiastical milk sop, when dealing with these? In a word, now and again, Father Lucas applies to this prophet of God the rules and conditions of the sycophant slaves of ecclesiasticism and expects him to have been such as these. There are thousands and tens of thousands of worthy priests in all ages who have learned their simple lessons of theology and ecclesiasticism and

who are worthy servants of the Church in their sphere—who serve the altar and who properly live by the altar, but now and then God makes a man even in the priesthood whose thoughts go deeper into the interior recesses of the soul and whose perception must and will apply the gospel of Christ to the facts and conditions that surround him. Such a man was Savonarola, and had he spoken, flamed with a harshness ten times more severe and burning than he did, it is not for some easy-going commonplace creature of the Church in the prophet's day or our own to complain of such utterances as rashness. It is only by a few notes of rashness that the world has been or may hope to be saved.

The diabolical rashness is when some cringing, abject but pretentious Judas offers his Master for sale, not when some faithful follower of the Lord forgets for a moment the law of unresistant charity and uses his sword. I would to God that Savonarola had so adhered to the rashness of God's Justice that he had been able to clean out the Augean stable of Rome in his own way instead of yielding to the vanity of visions and dreams and politics, and his own self-importance till the very men that had owned him master condemned him to death. This final condemnation was simply the Nemesis that always follows close upon the heels of human vanity and would-be exaltation. The question as to Savonarola's relations with Lorenzo which has been beaten and thrashed for ages, finds no final elucidation in Father Lucas. That the monk maintained an independence toward the prince that was severe beyond necessity nearly all admit; as to whether this severe independence was purely the outcome of spiritual purity or a mixed quantity of spiritual pride and needless contempt, students will long be divided. To our mind the question is only a side issue in the great and tragic career of this man, and I hold that its consideration is of value only as an incident which may finally help toward a better comprehension of the total life and character of the man. We shall leave it as one of the vexed questions which cannot well be decided when the only witnesses so totally disagree. My opinion is admirably expressed by Father Lucas in the last two paragraphs of Chapter V. of his book—pages 83 and 84.

Several of the following chapters are taken up with careful discussion—*first*, of Savonarola's so-called visions and revelations, *second*, with Savonarola's management of the Convent of St. Marco and various meddlings with this by pious and conflicting Dominican Superiors—a lot of red-tape mixture of politico-ecclesiastical intrigue which will get little attention here—in fact has already received our serious contempt. *Third*, with Savonarola's intrigues with King Charles VIII. of France, and the latter's invasion of Italy—urged on by Savonarola, and admonished by him, as if he, the King of France, was and was to be the certain redeemer of Florence, the providential deliverer of Rome from the iniquities that had long cursed it, at once, in fact, the scourge and saviour of the Church as Savonarola had predicted.

Here is the serious part of Savonarola's career. Here is where it is clear to me that his long fastings, his earnest study of the Scriptures, and his tremendous labors—trying to do by the herculean energy of one man what only God can do by using the combined labors of many men—this man of God, overwrought in his nervous system, driven by many forces of Church and State, knowing and fearing the treachery of his ecclesiastical superiors and knowing also how little was the confidence one could safely place in kings, yet, having gone so far in his denunciation of ecclesiastical vices and so far in his so-called prophecies, and so far in his trust in King Charles that there was now no chance of retreat, became so over-wrought in his appeal to heaven that he mistook his own effervescing and interior convictions for revelations from heaven, and no doubt the welcome thought came to him that these burning thoughts of his uttered in the presence of his audiences as revelations from God—which in one sense they were—but through various media of human conviction—would have a greater and a quicker influence toward the end he had in view.

I do not at all deny the possibility of further Divine inspiration and consequent revelation. I do not use the word special revelation, because every revelation yet made by God to man, throughout all the past ages of the world, has been very *special* at the time, and for special ends in view—so it will be with any

new revelation that may be made in the future. The word special is a mere quibble for carrion crows of the hypercritical class to peck at in order to show their verbal vanity. I do not, therefore, treat the claims of Savonarola touching this matter of his supposed revelation from heaven as essentially and absolutely unreasonable and unbelievable; nevertheless I reject every one of them in particular, including his reputed conversation with the Blessed Virgin, as alike unworthy of any supernatural or miraculous source, and claim that they all were, without exception, the expression of his own heated and intensely aroused and embarrassed soul. Here is the first point on the golden stairway to sainthood wherein I doubt this man, and were he alive today, and could I question him as minutely and exhaustively as my mind has questioned all these utterances of his, and the steps that led up to them, I would, and without any application of barbarous torture, convince the world that in the inmost soul of him, Savonarola never believed that those so-called revelations were revelations at all, in the exact and only true sense of that word. He had thought out his three original propositions so intensely, by his preaching against the iniquities of the Church, especially in Rome, he had become alike so absolutely convinced of the fearful truth of his preachings, and at the same time, and spite of the marvelous effects of his preaching—of his own impotency to bring about the desired renovation, and through all this plus the influence of the cloister life, where he and one or two of his fellow-monks had related to each other their dreams and visions, that, eventually he seemed to hear the voice of the Eternal Himself speaking in confirmation of those truths.

I have no doubt, in fact, that the great God, our Saviour, did confirm, has confirmed, the mighty truths that Savonarola uttered, that is, in fact, as far as they were moral and truly religious. I have no doubt that He has confirmed them in whole—but they were Savonarola's utterances all the same, and as far as I can learn, God was never in a hurry, and that He would purify the Church "soon" spite of dragged-in testimony of the Blessed Virgin will not pass as a revelation. In fact they will not any of them pass as revelations. They were never

uttered with the positive simplicity that has always characterized the real utterances of real prophets, who, as far as I know, have never stopped to argue with mere groundlings in or out of the Church relative to the validity of their claims—though some of them have been willing to abide by the tests of certain ordeals and none of them have ever failed as far as I know, but Savonarola would argue the validity of his claims. Yet when the utterly stupid test or ordeal by fire came he kept well out on the safe side and allowed a substitute to accept the challenge of an ordeal in his stead. No true prophet ever acted that way.

In saying these things I do not mean to question Savonarola's sincerity, honesty or courage. I think that in his greatly aroused condition of mind he practically believed in the genuineness of his visions and his conversation with the Blessed Mother and counted them as revelations or at least supernatural confirmation of his own conclusions. I say that he *practically* believed this, that is, in a sense, there was in his mind an assent to them as supernatural phenomena, and all this served all the more to inflame his denunciations of iniquity, and to give those denunciations greater power—but that in his calmer moments he knew that said visions were only the exalted image of his own actual thinkings and conclusions.

As far as these visions regarded the selection by heaven of Charles VIII. of France as the redeemer of Italy and the purifier of Rome, I look upon the weaknesses of our hero as simply pitiable and his blunders as due alike to his comparatively isolated position in Florence, to his exaltation in this isolation, and to the habits of the monastery.

A broader, and if I may so express myself a more worldly secular reading of history would have convinced him that when one prince is pitted against another in the battles of this world, it is not to purify or reform the Church. That, in fact, is a silly view of the vocation of kings. Let them first reform themselves, but this rather, to gain some favor of the Church perhaps, and at all events to gain more power with the Church, and more territory for themselves. King Charles VIII. of France was no exception, and Savonarola's trust and hope in him as in some sense the hand and scourge of God, that the prophecy according

to Savonarola might be fulfilled, is in fact as childish and unworthy of a full grown man and a priest, as his denunciation of the iniquities of Rome were worthy an apostle of the Son of God. In a word Savonarola was the embodiment of mighty forces for righteousness and of mighty weaknesses of character.

Charles came and saw but he did not conquer, and after piles of discussion back and forth and a modicum of fighting, he went his way, leaving the Church unscored, unpurified and in fact practically unaltered in its career of worldly iniquity; and Savonarola, through all this, lost prestige as a prophet and was soon to develop other weaknesses of character which were made the pretense for bringing him to a cruel death.

I am not writing a life of Savonarola. I am simply reviewing a book of 474 octavo pages with some seriousness, spite of recent childish and silly discriminations of the poet Egan, and can only touch on the salient points in the hero's career. Were it otherwise these are the points, viz., his claims to prophecy and his relations with the French king, that I would dissect to the bone and marrow and elucidate by all the known principles of the morality and psychology of all history. But it is not difficult for me to see how a man so saturated with the righteousness of the prophet and so enamored of the far-reaching revelations of the Apocalypse, could be, as I claim Savonarola was, a true and a sublime preacher of righteousness worthy an apostle's crown—and at the same time, by virtue of the iniquitous system of Church and State, under and in which he lived—a deceived and a deluded man alike in regard to his own so-called prophecies and the true business of kings and their mixings with the ecclesiasticism and general affairs of this world.

These are the great moral points on which our hero first stumbled, and it is the moral not the ecclesiastical or the dogmatic or intellectually critical points that make or mar a man's career. Regarding this period of Savonarola's life, Father Lucas justly says, page 143, "That Savonarola was the chosen prophet of God, Charles His chosen king, and Florence His chosen people; these are the three notes which, like a fundamental chord in music, dominated the whole of his utterances at this time." But while the utterances of Moses and Isaiah are

as true, and sublime, and eternal to-day as the day they were written—likewise the utterances of our Lord and His apostles, these utterances of Savonarola have ceased to be of even the slightest interest to mankind except as they mark the sad turning point downward and deathward of a pure and holy man, and Charles as a deliverer, and Florence, as being of any more account than Seattle or Boston—have vanished to the land of the dreams of monks who might have been better employed. Let us leave the intriguing and the petty personalities between our hero and his numerous enemies. I have no doubt that by this time he has gained a footing on the heights that they may never dare to climb, and let us pass to his conflict with Alexander VI. and the tragic end.

Savonarola's fierce denunciation of the iniquities prevailing in Rome, his correspondence and intrigues with Charles VIII. and his claim that he had received direct revelations from God, all brought him under the scrutinizing and cruel eye of the pope—as later his futile attempts to get up a European council to depose said pope, fastened on him the revengeful grip of one of the most bestial and cruel men that ever breathed, but only on one of these first three points, as I understand the matter, could the pope, or had he any right to interfere. For a priest to denounce iniquity, even if the specific iniquities of the pope himself were denounced, and hence the pope also, is hardly an offense against God, whose vice-gerent the pope is supposed to be, and to intrigue in politics with one king against another—though an offense for which I would have a priest flogged—was not in Savonarola's day, and is not in our day, a matter of conduct with which the pope has any right to interfere, unless the conduct be a violation of morality as defined by the Church or in some way involves and endangers the faith or the principles of faith as defined by the Church, hence the point as to Savonarola's visions and prophecies and revelations, and the doctrines proclaimed on the basis of the divine authority of those revelations, was the only point on which the pope could lawfully and justly summon the would-be prophet to Rome for examination and defence of his claims. It is due the shrewdness of Alexander VI. to recall here, that as a matter of fact,

this was the only point of questioning on which Savonarola was first summoned to Rome, and the pope again and again, and very justly and wisely asserted that it was not for or on account of Savonarola's teachings of righteousness, or because of any superior piety that the monk might be guilty of, but at first solely on account of his unusual claims to supernatural inspiration and revelation that he was summoned to Rome, to explain and defend the same. The first summons is so brief, so careful, so mild, so velvet-handed, so ecclesiastic in its tone and wording, that we quote it in full from the work here under review.

Under date of 21st July, 1495, Alexander VI. forwards the following to Savonarola :

"The pope has heard many reports of the apostolic labors of Fra Girolamo, whereat he greatly rejoices. And he has further learned, within the last few days, from Savonarola himself, that the object of his preaching is to promote, to the utmost, the service of God. But he has also recently been informed that in his sermons the friar has declared that his predictions of future events came, not from himself nor from human wisdom, but by a divine revelation. This being so, the pope continues : We are desirous, in accordance with our pastoral duty, to have some conversation with you and to hear from your own lips what it has pleased God to make known to you, that we may pursue a better course. We therefore entreat and command you that, in all holy obedience, you come to us without delay ; and we shall receive you with paternal love and charity."

On the margin of page 180 I find written in blue pencil these words. He should have gone if he had died on the way, or if he felt sure of being murdered as soon as he reached Rome. And I am perfectly sure that this will be the verdict of all honest and true Catholics to the end of time.

That Alexander was true pope spite of all defects in his character—who will deny? No man supposes that the Bull of Julius II., 1505, reacted on the title of Alexander VI. That the latter in the first letter quoted mentioned nothing in Savonarola's life or teachings that, as true pope, he had not a right to mention, who will deny? That, as true pope, he had a perfect right, by all the laws of the Church, to summon Savonarola before him to answer for and to explain and defend the unusual teachings with which he was charged, who will deny? That

there was any malice or menace in the letter, who will affirm?

That this letter or summons commanded Savonarola to do anything impossible, or that was contrary to sound principles of dogma, morals or discipline, who dares to affirm? And if there is any virtue in righteousness, obedience, any virtue in humility, any touch of sanctification in the upright pursuit of truth and justice, Savonarola ought, by all the principles of morality and religion, to have gone to Rome by the first mule or other animal or conveyance that was ready to take him there. I hold that he was an ecclesiastical culprit from the moment he decided in his heart not to obey that summons.

Of course I am familiar with the various pretenses that he set up for not going. He was sick, which, in view of his other movements and preachings in the world, is simply ridiculous. In fact later on Savonarola admitted it was "fear of being murdered on the road from Florence to Rome" that prevented him from going, and to any man with an eye for reading into the meaning of complicated writing it is as plain as the nose on your face that the friar was also afraid to face the pope and the parties to be appointed to examine the prophet. Back of this again lies the palpable fact that Savonarola knew as well as he knew his own name that he could not defend before his peers his notions regarding the genuineness of the revelations he claimed to have received. To put it plain, it was moral cowardice and lack of confidence in himself as a prophet that kept him from going to Rome, plus a sense of self-importance and fear of death—and it was rank, unqualified and unpardonable disobedience. And to stay at home in Florence and continue his so-called inspired harangues and pretend that Alexander, not being true pope, had no right to command him, that is to take this position before the people and at the same time to write and to deal obsequiously with Alexander himself, shows a type of character I would not like to name.

Let it be granted that his own later excuse or explanation is the true one—that fear held his feet in Florence. What right has a monk or any true Catholic to fear the presence or the murderous intentions of men or devils when his true path of duty lies along their territory? There is no place for fear in the life

of a saint on his way to duty and obedience. There is another way of looking at this poor man's life at this point—suppose he had gone to Rome, or had attempted to make the journey and had been murdered on the way by emissaries of the pope or of the Medici or any other man or combination of men on the face of the earth? Is a saint afraid to die? We all have to die. Did not Savonarola have to meet a darker fate? His conduct was pledge of martyrdom. Suppose he had been murdered on this journey of obedience, would there have been then or would there be now in the mind of any man or pope any question in regard to his sainthood? Would not all the other popes and all the faithful from Alexander VI. to Archbishop Ireland have risen spontaneously and with bared heads to offer their devotions? Instead of this his fear brought him finally the jeers of his old friends, and we to-day, instead of worshipping are depicting the man's weaknesses. In truth, to venerate this man now is to honor disobedience and to smite on both cheeks the first principles of Catholic Christianity. As well call Hecker and the Paulists saints at once and especially for their disobedience to Catholic dogma and discipline. My friends, it will not do. Saints are not made that way. A whole army of Schnitzers, echoed by a million *Catholic World* magazines, cannot make it go. It is contrary to common sense, not to speak of sainthood.

Chapters X. and XI., running from pages 180 to 232, are headed—"Prophet and Pope," and are taken up with the most painstaking elaboration of the conditions existing between the pope and the friar during the crucial period of the latter's life. In his communications the pope constantly asserts that it is not for Savonarola's righteousness but for his extraordinary teachings that the friar has been summoned to Rome, and finally only on account of his obstinacy that the papal language grew more severe and commanding. All of which on the face of it is true and honorable. While Savonarola's replies to the pope, his subterfugic language, his numerous false pretenses, his apparent submission when his rebellion is palpable to all; his subserviency of language to the pope in letters while at home he was tearing him to pieces do not, together, and placed side by side, constitute any claim for those integrities that go to make

up the first principles of sainthood, not to speak of their completion in perfect innocence, humility and charity.

I have examined carefully all the quotations from Gerson and Schnitzer in Father Lucas's volume, but there is not a line in them all that can qualify or excuse Savonarola's disobedience. They fall wide of the mark, are the merest apologies for reasons.

We take precisely the same view of Savonarola's letter of submission to the pope, written at the Convent of St. Mark, 13th October, 1497, that Father Lucas takes. He had defied the pope, he had in every way traduced him, and, I think he was right. I would he had gone to Rome and defied the monster to his face; saying, as Nathan of old to David—"Thou art the man," thou monster. He had disobeyed all the pope's commands, he had preached after the pope had silenced him, had sung mass and communicated the faithful after he had been excommunicated by the pope for previous disobedience. Then to address this papal figurehead—"Most Holy Father,—I kiss the feet of your Holiness,"—etc., etc., and a month or so later to go on with his old line of shrewd appeal to the people, to his denunciation of the pope, using his utmost ingenuity and Italian subtility and sophistry to prove to popular audiences, that the excommunication was not valid, that he was no more bound to obey it than he had been to obey the pope's earlier summons to Rome, is playing throughout a game of bluff and duplicity that cannot command the respect of honest men. The man that says to his father or master—"Yes, sir, I go, sir," and then goes not, is not only a culprit but a liar. The Scriptures are plain on this head. It is not left to the casuistry of learned clowns.

In a word, and unfortunately, Savonarola played precisely the same game with the pope and his excommunication as he had played with his summons to Rome, and there could be but one result for a Catholic monk in that age of the world. He must die.

In writing a life of Savonarola, the dealings of that gifted man with the various convents with which he was connected and some of which he ruled should be treated with more fullness even than

they are treated by Father Lucas. But the matter as treated by Father Lucas offers no especial theme for this review. Savonarola's management of St. Marco, his relations with his fellow-monks and with the outside world, as related to his own dreams and visions and the dreams and visions of others, these also as related to Italian politics, and the specific politics of Florence, and finally the action of the pope in ordering a change in the government of St. Marco, and how all this brought out Savonarola's traits of subtilty, casuistry, and his now well-developed character of disobedience are all instructive and suggestive enough, but we will not dwell on them in this review. We have no desire to emphasize these unfortunate traits, but they are clear as noon-day.

The end hastens apace. The pope finding the monk incorrigible and defiant of all his commands, does as it was inevitable he would do, appeals to the civil authorities of Florence for the execution of his commands, and the chapters in Father Lucas's book treating of this correspondence between the pope and the signory, reveal a sufficient amount of quiet confidence on the part of the pope, and an amount of shifting sentiment on the part of the signory to satisfy the most ardent admirer of ecclesiastico-political casuistry. Alexander VI. knows that at last he has the friar in his power; knows really from the outset that he means to have the life of the monk and to gloat over his blood, and that he will have it, but it must not appear that a pope takes the life of a holy man, no matter how much mistaken the latter may be on a trifle of prophecy, hence the signory must be brought up by various papal goadings and officialisms to do the actual murder, and the signory having really little or no taste for murdering their greatest man, the erst-while popular preacher; and being anxious to show their loyalty alike to righteous preaching and to Mother Church, plead and implore with the human guillotine of Rome, to the effect that Savonarola was really a good man, had done a world of good in Florence, and would not something beside murder and death satisfy the gloating butcher of the Vatican? To all of which comes but the one answer. Let the trial be instituted, let the torture be applied, let the disobedient monk prove his innocence according

to the old brutal methods of Rome. And the trial, so-called—the infamous farce of a trial proceeded, and the torture was applied, and the man who had taught others with great severity of morality, and had been at one time quite too willing to see the death penalty inflicted upon two fellow-men, had to bear all the insult and all the torture in his own body and soul.

The details are fully given in Father Lucas's book. The chief murderer at Rome works as long as it is worth while by correspondence with the signory, then when he has brought his tools to his will sends a papal commission of three ecclesiastics, nominally to go to Florence and examine the monk on their own account and see if the findings of the signory are just and lawful, but actually instructed to see that their brother in Christ, the friar Savonarola, is murdered in cold blood. O! my friends, you have seen that there is in my thoughts no excuse for the disobedience of this man, nor do I here weep because of his death, as far as that concerns him, but what of the infamy, the shameless infamy, the cruelty, the bloodthirstiness, the unchrist-like, the demoniac and damnable vileness of such plotting, such long drawn out and hellish hypocrisy and cruelty as are displayed in this trial of Savonarola? What of these and what of the system that produced them?

My heart refuses its assent, and my hand refuses to write the brutal details of this infamous trial. What business has the pope, any pope, directly or indirectly, to try a man, any man, for his life on points of belief or teaching? Let him use his utmost and Christlike patience in his efforts to reclaim and enlighten men smitten with error; but for him to stretch forth his hand in open or in secret fashion to do murder even under pretense of trial is to insult the love of God, to spit in the face of the crucified Redeemer, to give the lie to all the teachings of Christ, and to prove himself a bastard and a child of hell.

The poor, abortive efforts of Savonarola to gather a council of princes that should depose Alexander VI. and elect a new pope are too pitiable in their weakness to command any man's respect, and they should have appeared too weak to the eyes of the pope to have excited his madness and his thirst for revenge. One Judas, if I recollect, plotted and intrigued with the enemies

of Jesus, actually sold his Master and betrayed him with a kiss, for thirty pieces of silver—threw away a pearl worth more than all his tribe, but did his divine Master imprison or even reproach him? With what infinite calmness He said: "One of you that suppleth with me will betray me ;" and he let the devil and his messenger, the betrayer, have their way and find their end. But this butcher of the papal chair, deep-dyed with previous crimes, and while claiming to be the vicar of Christ, thirsts for the blood of this good man really for no other reason than that Savonarola had painted his iniquities in the radiant flame-light of truth. Charity, thou divinest angel of the gospel, when wilt thou possess the ecclesiastics of Rome, and not dwell exclusively with the souls they fain would despise!

At the heart of the blunders of Savonarola, and supremely at the heart of the ecclesiasticism that murdered him, I find the fearful blunder of the temporal power claimed by the Church. This has ever made its popes, and its cardinals and prelates proud with the pride of this world, and has led them to feel and act too often as the princes and masters of the faithful rather than their servants, which they really are.

What had Savonarola to do with Florence as a political unit? What business had he acting as a go-between for her political interests? When did great political intriguing and prosperity go hand and hand with righteousness? Infinitely better had it been, had he adhered to his work as a preacher, and infinitely better had he learned that the world is the field and the preacher a citizen of the world, his business being to convert and instruct souls, not to carry elections and advocate the merits of one prince or president as against another. Both of these are sure to be too corrupt for his manipulation, and had Alexander VI. been a student of the New Testament, with any claim to follow the conduct of Jesus his master, instead of a prince in the affairs of kings, would he ever have had the hardened blindness of soul that led him to disgrace all history, first, by his shameless life, and second by his shameful brutality toward Savonarola?

I differ wholly with Schnitzer, as quoted by Lucas, page 440, when he says that Savonarola died a conquerer, died for the noblest cause for which a man can give his life, etc. He died for

the cause of disobedience to lawful authority, died because he would not be obedient to authority to which he had voluntarily sworn obedience. That is the only lawful and proper manner in which to speak of his death—though doubtless the animus of Alexander VI. entered into the death of the martyr and made the so-called lawfulness of the verdict appear more horrible.

I disagree quite as utterly with Father Lucas. We must condemn unequivocally the disobedience of Savonarola. There is no ground left for the authority of the Church without such condemnation. We must admit frankly that, as a Catholic, he laid himself open to discipline of the severest kind, within the bounds of reason and humanity, justice and Christian charity. This much, as he actually deserved punishment for the maintenance, dignity, and authority and honor of the Church. And such punishment should have been administered with due regard for the zealous and noble labors of the friar's life and teaching. To err is human, to forgive divine. He had erred greatly, but he had committed no crime, much less a crime worthy of death.

And to discipline and goad and torment the civil officials of Florence, into the impression that their old teacher was really guilty of death; to urge them in quiet ways and by ecclesiastical threats to find the preacher worthy of death; then to send representatives from Rome, one of them of the same order of monks as Savonarola, really to make the death verdict certain and see to its execution and to burn this man to death and with him two other purely innocent souls who had not voluntarily committed any of Savonarola's offenses—just to take a little of the horror off the infamous iniquity of murdering Savonarola alone in cold-blooded heartless butchery of justice and truth, as well as of innocent lives, and to do all this in the name of Christ and for his dear sake! Has the wickedness of hell ever risen to such brazen heights of boldness or fallen so low in the depths of darkness in all the tides of time?

We must unreservedly condemn his judges, and above all, the monster demon, who, as chief judge, sat in the chair of Peter at Rome, where, by every justice of the ancient law, he ought

to have been smitten with instant and cruel death the same moment that Savonarola yielded up his spirit to God out of the consuming flames.

P. S.—Just as this article was finished Rev. Father O'Neill's second volume on Savonarola—"Was Savonarola really Excommunicated," published by Marlier, Callanan & Co., Boston, came to hand. This volume will hardly have the same effect upon the students of the life of Savonarola that it might have had if the book had been published last summer, according to the author's original intention. Still in the long run it will have all the influence it deserves, as is the case with all writings of every description. For the time being, however, Father Lucas's book, being much fuller, and, with the exceptions noted in this review, much less like a special pleading, and more like what we expect in the life of a great man whose merits are contested—the larger, and fuller, and calmer book will be apt to hold the fuller sway. Nor do I regret this. The day has gone by, or soon to go, I hope, when any prominent personality of history shall be judged by cliques of partizans or by bands of enemies, and when he shall be judged by fair-minded and able men, alike free from hatred and free from prejudice. We have tried to treat Savonarola and Father Lucas in this fashion, without much hope of pleasing the partizans of the martyr or his biographer, but wholly in the interest of truth.

WILLIAM HENRY THORNE.

POET MARKHAM SHOULD STUDY ASTRONOMY.

A LETTER TO THE EDITOR.

MR. THORNE, DEAR SIR:

IN your scathing critique of the poem of Mr. Markham, you have shown up, in all its flimsy transparency, the false presumption which underlies it—the supposition that honest labor degrades and besots a man, instead of ennobling and elevating him. There is also another absurd insinuation concealed beneath this bit of sonorous verbiage, viz., that a knowledge of abstract and recondite sciences such as astronomy or geology is essentially necessary to the intellectual happiness of a man. Unfortunately it is not so, and a very unimpeachable authority warns us that such knowledge, unless accompanied by faith and Christian humility, only “puffs up” a man and does not ennoble him.

Mr. Markham thinks “the man with the hoe” is to be pitied because of his want of appreciation of “the swing of Pleiades,” (whatever that is, of which more anon), but, as you have shown, he is at least thoroughly conversant with his own business. The ordinary human intellect is not capable of knowing *expertly* more than one branch of knowledge. And the astronomer, who could no doubt tell a good deal about the “Pleiades,” might have much to learn from the “man with the hoe” as to the relative qualities of “yellow-tops and Swedes,” “short-backs and long-backs,” “Jerseys and Holsteins,” etc.

But I will go further, and say that even in the science of astronomy itself the “yokel” with the hoe could give some practical points to Mr. Markham. The knowledge of natural phenomena, both of the earth and the heavens, acquired from observation, which is possessed by the average peasant, is quite astonishing, and would put Mr. Markham and others of that ilk to the blush.

I say this designedly, for, as far as I can judge from his writings, Mr. M.’s knowledge of these matters is very jejune and superficial.

He seems particularly strong on Taurus :— He talks of “ the swing of Pleiades,” and he says “ Taurus wheels” in the heavens. Now with all due respect be it said: The Pleiades do *not swing* and Taurus does *not wheel*.

In the first place I am strongly of opinion that Mr. Markham does not know what the Pleiades are or he would not speak of them as “ Pleiades ” without the definite article. Pleiades is not a personal name like Orion, Bootes, Ophiucus, Arcturus, but a descriptive name like the Twins, the Bears, the Fishes, the Hyades.

Hence we say also the Pleiades, and to speak of them as Pleiades suggests a strong suspicion of ignorance. Again, the Pleiades do not “ *swing*,” nor does Taurus “ *wheel*.” The constellation of Taurus, in which is situated the group of the Pleiades, is one of the signs of the Zodiac, hence it is found in the Ecliptic. Now the constellations in the Ecliptic, which rise in the east and soar through the heavens over our heads, and set in the west, are not said to “ swing ” or “ wheel.” Their revolution does not suggest such terms. These words are applied only to the circum-polar stars, that is to say, the stars which, being within or near the “ circle of perpetual apparition ” never set, (to us in this northern hemisphere) or at most dip but for a short time below the horizon. These are the constellations in the immediate neighborhood of the Pole, namely Ursa Minor and Ursa Major, Draco, Arcturus (or Bootes), etc. They revolve round the Pole during every twenty-four hours, having one point fixed or nearly so, and the terms *swing* or *wheel* are very appropriately applied to them. Thus in the Bible (Job xxxviii, 31), occurs a passage which St. Jerome in the Vulgate translates “ *gyrum Arcturi*,” and which is very literally rendered in the Douay version by, “ *the turning about of Arcturus*,” viz., the turning or swinging about the pole. The authorized Protestant version, ignoring St. Jerome and Douay, has in this case missed the sense and translates it “ The bands of Orion.” And this is probably the cause of the misuse of words and confusion of ideas displayed by Mr. Markham.

It may be objected that the Hebrew word used in this place, (*Kesil*) is the word for Orion and not for Arcturus. But, I re-

ply, the word *Kesil* is indeed sometimes, even by St. Jerome himself translated "Orion" *e.g.* Job ix, 9, and Amos v, 8. But it simply means a bright star, or constellation, of unusual splendor and magnitude. It has sometimes been applied to Canopus, in the southern hemisphere. In the present text (Job xxxviii, 31) St. Jerome, seeing the word in conjunction with the other Hebrew word (*Mosekoth*) meaning drawing, or swinging round and round as if by a rope, applied the word *Kesil* in this place to Arcturus, which really swings around the pole, whereas this word (*Mosekoth*) when applied to Orion, as in the Protestant version, has no sense; for Orion has no *bands*. He has, indeed, a *belt*, but the Hebrew word *Mosekoth*, could not be translated "*belt*" which has the sense of *binding*, whereas *Mosekoth* from the root, *Masak*, has the sense of drawing or swinging around. It is used for the action of cattle in drawing the plow; for husbandman in "*scattering*" the seed over the field, with a swinging motion of the arm, etc., never as binding with a belt.

From all of which I conclude that Mr. Markham should "brush up" his astronomy, before he again attacks "the man with the hoe" or perpetrates another poem.

RT. REV. M. F. HOWLEY, D.D.

St. John's, Newfoundland.

CATHOLICISM AND CIVILIZATION.

PROTESTANTISM being negative, without any positive elements of its own, always was and always will remain sterile in ideas profitable to the human family and tending to the elevation and ennoblement of the human race. This is but the natural result of its attitude toward Christianity. By its separation from divine authority it stepped out of the region of light and took a leap into darkness. Its defiant attitude toward truth made it write one great interrogation across all moral allegations. But while it could produce nothing, it took the ideas which Catholicism had brought into the world and wrote them upon its own banner, proclaiming itself their originator and promoter. The equality of all men before God, the brotherhood of all men and the liberty with which we are endowed by the Creator, all Christian principles, were wrenched from their proper places, perverted in their application and blazoned upon the oriflamme of revolution which once transformed France into a veritable cesspool of blood. Nowadays, Protestantism parades the catch-words Civilization and Progression, thus deceiving the less informed into the belief that she is the promoter of civilization and progress, that all her own nations are civilized and that Catholic nations are, if civilized, certainly not progressive. Most non-Catholic publicists and historians are neither inclined nor able to explain what these terms, *civilization*, *progress*, really mean, and hence no light is thrown on the subject. But instead of clear statements they draw conclusions from unproven premises, always favorable to their own system and unfavorable to the system of their opponents.

This unscientific mode of reasoning and historically untenable line of assertion, while always having the object in view, of arrogating to Protestantism the achievements of Catholicism and of varnishing over that pernicious system, hides its lamentable undertaking under various forms of statements. Sometimes it is an attack upon the so-called Latin races, identifying these races unfavorably with Catholicism. The decadence of the

Latin races is the catch-word. Since the late frivolous and wilful war of the United States against Spain," a war most infamous because brought about by an appeal to the most brutal and base instincts of the populace under the false and hypocritical claim of humanity," such confusion as to the compilation of so-called Catholic nations has been brought about by partizan writers that even the judgment of some Catholics has been befogged and Catholics too whose education and training and even sacred vocation should have been the best security against the dangers of uncatholic and misguided patriotism. "Sad because true and very humiliating because it must be acknowledged, we have not even been spared the spectacle of Catholic priests on the platform declaiming emptily about the great mission of the United States to carry civilization and liberty to all nations and to teach them "the art of self-government. "'

No wonder that pamphleteers, fabricators of history, self-made and self-assertive statesmen, Protestant Ishmaelites in the pulpit, have been proclaiming the inferiority of Catholic nations to Protestant nations and drawing the conclusion that Catholicism is unfavorable to civilization and progress while Protestantism is their originator and nursing mother.

To refute these assertions within the limited space of an article is the task of the writer. Before approaching this task we shall make a few general observations for the better understanding of the subject under discussion.

First of all it must be insisted upon that the term "Catholic nations" is not accurate and is very misleading. A nation is only Catholic so far as the individual citizens and those in civil authority are imbued with the spirit of Catholicism, and shape their lives and conduct and the laws and administration of the government in accordance with Catholic teachings and practises. Even long after Constantine adopted the faith of his Christian mother, it was only the Emperor who was a Christian in the Imperium, and even the Emperor was so fully conscious of the presence of his pagan subjects, that for a long time he retains the title of *Pontifex Maximus*. Government was still pagan. The idea of a Christian-Catholic nation takes shape first when

the Emperor titles himself "*Carolus (M.) Dei gratia Rex, Ecclesiae Defensor et in omnibus apostolicae Sedis fidelis simul adjutor*," or when the Emperor signed himself *Electus Romanorum Imperator*, because the Holy See had not yet consented to put the imperial crown upon his head. To speak of such governments as the French, or the notorious Crispi Ministry, or some Spanish cabinets as Catholic, is mere confusion.

Again it is quite unscientific to ignore the differences existing between the various nations arising from natural location and climate, from national spirit and racial traditions and customs, and to set up an arbitrary ideal of civic happiness calling it civilization, and to designate all nations who fall short of that arbitrary ideal as uncivilized and make Catholicism the cause of it.

Protestantism, which turned its face earthward, and like Israel of old, was too impatient to wait for the return of God's representative, has fashioned of its golden trinkets the modern goddess of prosperity, worshiping it as the embodiment of civilization. Catholicism, though it has for its ultimate object the conquest of the world for its founder the Lord of Hosts, never forgets the words of the Master: "My kingdom is not of this world." Supposing it were to be admitted, and that only for the sake of argument, that Protestant nations are commercially more prosperous than Catholic nations, that the bonds of the first are more negotiable and at a better profit than those of the latter, how would that prove anything against the civilization of Catholic nations? It does, however, prove that "the children of this world are wiser in their generation than the children of light" in matters pertaining to earthly things, and the Protestant nations might still be addressed in the language of St. Augustine, *Numquid Christianus es, ut in hoc saecula floreas?* If material wealth and prosperity are tokens of civic happiness and civilization, and if they prove anything in favor of Protestantism, then Rome at its highest was far more exalted as a religious system and as a standard of social bliss and happiness even than Protestantism. From a human standpoint, Protestant Germany, Sweden, Denmark and America, were long ago excelled by Athens and Carthage and Rome, and Augustus, Hannibal and

Pericles were greater statesmen than Wilhelm II. and McKinley I.

"Righteousness exalteth a nation" is now paraphrased by non-Catholic writers: "Plenty of factories, good dividends, good rentals, a top rolling desk and a box in the opera, exalt those in the nation who participate in these benefits." Surely if material wealth is to be made the standard of civilization, then material wealth proves more for Judaism and circumcision than for Christianity and the sacrament of baptism.

What we meet with everywhere is generalities and dogmatizing. The Catholic nations, so we are told, are not making any progress, they are not abreast of the times, they are mediæval, in a state of decadence, while Protestant nations are making progress and they take the lead in human affairs. Were we inclined to swing around in the circle of vicious indefiniteness and phrasemongery, we could easily deny the assertion and quote the words of Macaulay: "We often hear it said that the world is constantly becoming more enlightened, and that this enlightening must be favorable to Protestantism and unfavorable to Catholicism. We wish we could think so." But our object in this study of the question is to carefully examine the subject by the light of facts and reach an honest conclusion. This we may be enabled to do only when we give a precise meaning to our words which most uncatholic writers have lost power to do.

Progress! what does the word mean? Standing by itself it conveys no meaning to the mind, for it conveys either too much or too little. The progress of nations or a nation is somewhat clearer. In this connection progress must have an object which it strives to reach. That object must be fixed, must contain positive elements of goodness and must be of a character which is demanded by and in conformity with the dignity and the end of human nature. This being the meaning of progress—and if it were not, it would be meaningless—and if Protestantism is still claiming a Christian system of religion, it must admit that the highest object set for man's progress is perfection. Now that perfection is three-fold, namely, the moral, the intellectual, and the social perfection.

Those then who assert that Protestantism is favorable and

Catholicism unfavorable to progress we will ask to state by what particular dogma or special principle Protestantism is able to lead those nations who are enrolled under her banner towards moral, intellectual and social progress? What specific dogma, which is Protestant, what vivifying principle specifically Protestant is it, that infuses life and inspiration into nations and enables them to climb steadily and courageously towards the heights of the moral, intellectual and social ideal? One searches in vain anywhere to find an answer to this question. In fact, as we shall soon see, Protestantism never made any conquest worth mentioning in such directions. History being the judge, it can be boldly asserted that Protestantism, as such, has been a stumbling-block to progress, and, by its peculiar teachings, has poisoned the very springs out of which the human family has from time to time refreshed itself while on its pilgrimage towards perfection.

Let us glance for a moment at what Catholicism has done. The founder of the Christian religion established His Church upon earth, making her the custodian of divine revelation, entrusting to her care the channels of divine graces, to be on earth the continuation of His incarnation for the salvation of souls, to make the earthly tabernacle of each individual soul, the body, a chaste temple of the Holy Ghost, and to conquer all other domains in society for her Lord and God. We cannot adequately sketch in this brief summary the marvelous task and the more marvelous success with which that task has been accomplished.

The civilization of hundreds of years which was erected and held together by the Roman Empire was broken into a thousand fragments; the barbarians swept over the earth covering it with darkness, leaving in their trail destruction and devastation. But says a Protestant writer: "The Church alone outrode the storm. When its surging crest of ruin rose most high, the cross rose, rose with it and above it still. . . . It was the Church that saved whatever could be rescued from the universal wreck, in her sanctuary were preserved for succeeding times, the laws, and a few hastily snatched-up records of a drowned antiquity. . . . All political power is overwhelmed in its

weltering war. The Church alone sinks not." (McCullagh, *The Use and Study of History*.) Yes, the Church alone sinks not, and she brought order out of chaos. She it was who in her very first councils began to agitate the abolition of slavery ; she fought for the right and freedom of the individual against the tyranny of the state ; civic liberty was her direct work, the oppressed in every country looked to Rome for protection and looked not in vain.

When Protestantism appeared, every institution and machinery for the advancement of civil and religious liberty, for the elevation of the family, for the education of the young, for the adornment of life ; art, science, government, already existed, with all such institutions which were called into being for the help of the poor, the sick, the needy or the unfortunate. Protestantism found this great work and these great institutions in existence and nearly everywhere it spread at its outset darkness, absolutism in government, tyranny over conscience ; it devastated the home, it polluted the nuptial bed, it lowered the dignity of womanhood, it devastated the school, and stopped the progress of science.

"Rome," says Macaulay, speaking of earlier centuries, "protected by the sacred character of its pontiffs, enjoyed at least comparative security and repose. Even in those regions where the sanguinary Lombards had fixed their monarchy there was incomparably more of wealth, of information, of physical comfort and of social order than could be found in Gaul, Britain or Germany." The same writer says: "We doubt whether any country in Europe has at the present time (Macaulay died 1859) reached so high a point of wealth and civilization as some parts of Italy had attained four hundred years ago." Of Italy under its mediæval republic Macaulay says that "the progress of elegant literature and of the fine arts was proportioned to that of the public property." In Switzerland civic liberty and popular institutions existed long before the advent of Calvin and were preserved in Catholic cantons and still exist as much as in the Protestant cantons.

Tyrol, that quiet and peaceful corner in Europe, was once inhabited by the most barbarous tribes, a vivid record of which

is to be found in Livy's description of Hannibal's passage of the Alps. What made fruitful these waste regions and transformed these savages into peaceful citizens and spread a truly Christian civilization? The answer is given by a Protestant writer: "Universally it has been observed throughout the whole extent of the Alps, that the earliest vestiges of civilization and the first traces of order and industry which appeared after the overthrow of the Roman Empire were to be found in the immediate neighborhood of the religious establishments, and it is to the unceasing efforts of the clergy during the centuries of barbarism which followed that event, that the judicious historian of Switzerland ascribes the early civilization and humane disposition of the Helvetic tribes." (Sir Archibald Alison. "Essays.")

Spain, the victim of intrigue and of brutal greed, won the admiration of the world in her matchless and superhuman effort against the encroachments of the Mussulman for a period of seven hundred years, and her successful efforts undoubtedly saved the civilization of Europe from utter destruction. In political liberty and popular forms of government she was in advance of all other countries. Let American publicists read Spanish history and we challenge a denial of this statement. Works like *De Rege et Regis institutione* or the work of Sanvedro Fajardo would to-day, so violently liberal are they, be called treason in the senate of the United States and confiscated by the post-master-general, and in Protestant Germany the authors would be deprived of their liberty in some fortress. As to commerce and industry, no one need be or can be ignorant of the development attained in Spain and especially in Cataloni under the influence of Catholicism and Catholic institutions. Spain's literature in greatness, in moral tone, in æsthetical beauty, is at least not inferior to the literature of Protestant countries. To the maligners of this great and glorious Catholic country we would say in the language of one of her noblest sons: "You who condemn so rashly the work of ages : you who offer so many insults to the Spanish nation and who treat as barbarous and ignorant the regulating principle of our civilization, do you know what it is you insult? Do you know what inspired the genius of Gonzalva, of Ferdinando Cortez, of the conquerer of

Lepanto? Do not the shades of Gartilanzo, of Herrera, of Ercilla, of Fray Luis de Leon, of Cervantes, of Lope de Vega, inspire you with any respect?" (J. Balmes, *El Protestantismo con el Catolicismo*.) Can anything like it be said of Protestant Prussia, Sweden, Denmark, Holland and America? But what of England? England is readily admitted by all writers of impartial disposition to be an exception. But she is an exception because she is to a very large extent the product of Catholic institutions of the age that Protestant historians designated as "dark ages."

"The glorious history of England must not be cited to us Catholics as a reproach, for they are our institutions. . . . A single Protestant country withstood the anarchistical and revolutionary inducements, and that is England, whose government alone preserved the type of former Catholic institutions. . . . England is a model and a comfort, a living example of the old Catholic institutions as they developed themselves through history." (Baron de Halleuille, *Revue Generale*.) England? That proves too much, it speaks in favor of Rome. In the midst of Protestant confession and revolution, England almost lost her balance and Catholic Ireland became her victim, so that even Gervinus speaks of England's procedure against Ireland as unnatural, abnormal, instituted to plunge the people into barbarism and poverty. Compare the history of Ireland before English conquest or the "Reformation" in England and you will find reason enough to admire the institutions which made her great and to condemn Protestant barbarity which brought about her ruin but could not deprive her of her faith, which in due time will make her greater than intolerant Scotland.

"Constitutional" Government is the boast of modern times, especially of non-Catholic writers. Have Protestant nations produced a so-called Constitution—and the only merit of these "Constitutions" seems to consist in their being manufactured—which is equal to the Constitution of the German Empire, or of Stephen of Hungary under Catholic influence, or like the Constitution of Great Britain which is essentially almost Catholic? On the other hand when in the middle of the seventeenth century all countries were preparing for some kind of a Constitutional arrangement, Denmark, Protestant, abrogated every

vestige of constitutional security she then had, and invested her rulers with absolute power to act without any check or control. Lord Molesworth writing of Denmark in 1692 observes: "In the Roman Catholic religion, there is a resisting principle to absolute civil power from the division of authority with the head of the Church of Rome; but in the north, the Lutheran Church is entirely subservient to the civil power and the whole of the northern people of Protestant countries have lost their liberties since they changed their religion." John von Miller, another Protestant historian in his "*Reise der Papste*" says: "Gregory VII., Alexander III., Innocent IV. erected a dam against the strong tide which threatened the earth. Their fatherly hands there established the hierarchy and with it also the freedom of all nations. . . . Without the hierarchy, there would be no organized power to watch and guard the common weal."

The second object of true progress is mental development. Man, made in the image of God and endowed with wonderful gifts and faculties, is to progress and expand intellectually in all the branches of human knowledge and thus approach as far as possible the perfection of all knowledge, always however remembering that divine truth is the *bonum intellectus* and the goal of all knowledge. Was it then Protestantism that aided and encouraged true intellectual progress and development and is there something in Catholicism which prevents or retards intellectual progress? What has history to say to this?

"Luther, the father and apostle of the Reformation, took an attitude towards reason and science and philosophy which, as every student of history knows, resulted in his own time in a most fearful decline of education and almost brought about the utter extinction of public instruction." The depreciation of human reason and philosophy which Luther and the fathers of the Reformation indulged in could lead to nothing else. In his last sermon, Luther calls Reason "the devil's bride, the greatest prostitute which the devil calls his own." "In divine things, that is, matters pertaining to God, the natural man is petrified and wholly blind." Luther admits that man is endowed with reason, but according to him, reason is only a faculty which enables us "to milk a cow, to build a house and to beget

children." He bitterly reproaches the Catholic Church for relying too much on reason. "If you wish to hear the word of Christ which says: This is my body, you must drag the ass, Reason, into the stable. There, my lords, is where the devil goes that the Roman parsons measure the will and work of God by Reason. Everything in Scripture which is according to Reason is a lie." "Whosoever wishes to hear the word of Christ must leave the ass, Reason, at home."

When he was reproached with the conflict between his teachings and human reason, he replied by saying: "He (Carlstadt) informs us what that fine lady, natural Reason, says on these things, as if we did not know that Reason is the devil's prostitute and can do nothing else but blaspheme and outrage all that God says or does." "Therefore, be careful to keep Reason in check and do not follow her beautiful thoughts. Throw mud in her face that she may become ugly." Universities, says Luther, (*hochschulen*) are "the devil's houses of prostitution, the academies are Sodom and Gomorrah. The devil could not find greater bulwarks for the utter destruction of the gospel than the erection of universities."

The awful harvest of such irrational teachings was soon matured and the decline of primary education and the decay of science was so visible and startling that voices were soon raised against it in the Protestant camps." Says Coban (Lutheran): "Under the pretext of the gospel polite literature is here altogether suppressed by the escaped monks. In their destructive sermons, they deprive science of her dignity in order to impose their follies upon the world as wisdom. Our schools are all desolated." (Schwertzell E. Hesus p. 37.)

"With the year 1525 the decline of the schools had so decidedly set in that scarcely anybody was willing to send the children to school and to let them study, for the people only got from the writings of Luther that the priests and scholars before him had simply shamefully misled the people."

Erasmus, who knew his time and understood its intellectual condition, testifies to the horrible increasing decline of education and the indifference towards the pursuit of the sciences, resulting from the so-called Reformation. He says: "Has not

Luther called the whole philosophy of Aristotle the art of the devil? Has he not written that the whole of science, the natural as well as the speculative, is damned and that all rational studies are sinful and heretical? Has not Farrel openly and everywhere proclaimed that all science is an invention of the devil? I have once asserted that where Lutheranism predominates, there the study of the sciences is near extinction. If this were not true what moved even Luther to admonish to a renewal of these studies. . . . It is true that recently a few cities have begun to pay teachers, but judging by the present love for study, it will also be necessary to employ and pay students." (*Epist. ad Fratres Germ. inf.*) In another place the same Erasmus writes to Pirkheim. "Wherever the spirit of Luther predominates, there the decline of science is sure to be found. Only for two things there is a demand: money and women." (*Epist. selecto viror doct. p. 34.*) In the principality of Ansbach in Protestant Germany, the higher clergy appealed to the prince: "If nothing is done the schools will all be abolished. . . . The parents take their children out of school just at a time when they become fit to learn something because as they argue that there is no more need of priest,^v doctor, magister and scholars, for the papistic monk and Mass is no more needed. If nothing is done then in time there will be no preachers, lawyers and all will be chaos." "Luther himself complains bitterly and says: "Since the papal power of excommunicating is banished, the people live like the swine, there is neither discipline nor fear of God and hence care must be taken not to neglect the school." "

"This is but a very small fragment of the material at hand to establish these two facts, viz.: first that the Catholic Church was and is the mother of the school and that she always established and maintained the best schools possible and that at the time of the Reformation the school was in existence and in a flourishing condition and the greatest activity prevailed in the study of science and classical literature. Second, that with the appearance of Protestantism the school and the intellectual and mental activities were stricken by the new gospel as if by a blight. The great universities of Europe were established and enjoyed

the height of prosperity long before the advent of Protestantism. The university of Bologna dates back to the year 425 and in the Middle Ages had 10,000 students from all over the world. At the same time there existed a university at Salerno and Padua. The old university of Paris had 30,000 students. The first German university at Prague established 1348, Vienna 1361, Cologne 1385, Esfurt 1392, Wurtzburg 1403, Ingolstadt 1459, Leipzig 1409, Tuebingen 1477.

In Catholic times long before the ushering of the light of Protestantism we find the great Thomas of Aquinas, Albertus Magnus, Roger Bacon, Dante, Petrarca and many others. Are these men not the equals of Verchow, Haeckel, Spencer, Darwin or the American Eliot formerly of Harvard, Gilman of Johns Hopkins, Briggs, and last and not least, McKinley's chairman of the Philippine commission, Schurman of Cornell? "The name of those who testify to the great progress which science made in every branch under the guidance and protection of Catholicism and long before humanity knew of Protestantism is legion. But we will quote but few.

"Burke declares that "France produced more distinguished men than all Protestant universities of Europe combined." Gibbon: "One single Benedictine Monastery gave us more scientific monks than all the universities of England together. Mr. Hutchinson speaking in the House of Lords: "Catholicism which to-night is the object of so many insults, was once the faith of the most numerous and the most enlightened nations of Europe, of the most celebrated characters which was an honor of every man."

"We know," says a Protestant writer, "that, but for the monks, the light of liberty, and literature and science had been forever extinguished; and for six centuries there existed for the thoughtful, the gentle, the inquiring . . . no peace, no security, no home but the cloister. There, learning trimmed her lamp . . . there the traditions of art preserved from age to age by lonely, studious men, kept alive in form and color the idea of a beauty beyond that of earth." (Mrs. Jameson, *Legends of M.*)

"It is not strange that Italy should then in matters of culture

have been the guide and mistress of England. . . . In Italy the zeal for the classics took its origin; and scholarship to which we owe our mental training, was at first the possession of none almost but the Italians. . . . Long before the thirst for culture possessed the English mind, Italy had appropriated and assimilated all that Latin literature contained of strong or splendid to arouse the thought and fancy of the modern world . . . so that Englishmen of letters found the spirit of the ancients infused into a modern literature. . . . Then, in addition to this benefit of instruction, Italy gave to England a gift of pure beauty, the influence of which, in refining our national taste, harmonizing the roughness of our manners and our language, and stimulating our imagination, has been incalculable." (John A. Symonds, *Studies in Southern Europe*.)

According to the testimony of another Protestant writer, England is much indebted in matters of learning, even to down-trodden Ireland. We must not, says Bishop Wordsworth, "endeavor to conceal our obligations to her. We must not be ashamed to confess, that with regard to learning, Ireland was in advance of England. The sons of our nobles and gentry were sent thither for education. Ireland was the university of the west. She was rich in libraries, colleges and schools . . . She received those who came to her with affectionate generosity, and provided them with books and instruction. She trained them in sound learning especially in the word of God." (*Occasional Sermons*.)

"We think that it is quite indisputable that the revival of learning did not originate with Protestantism and no nation in Christendom is indebted to it for any intellectual progress. Nor does the establishment and organization of the common school owe its existence to Protestantism. None of "the fathers of the Reformation" received their education in a Protestant "non-sectarian" school. The medical schools from Charlemagne to Charles V. were the direct work of Catholicism and when the printing press came in use, the Catholic nations were not tardy in making full use of it in the interest of learning and the school.

If there is in Protestantism any hidden force or principle to the world unrevealed or incomprehensible which transforms

darkness into light and ignorance into knowledge, how can that be reconciled with the stubborn fact that Protestant Prussia was still the last among the states of Europe two hundred years ago in matters of primary school education, and that after the enjoyment of Protestant "civilization" for two hundred years, Silesia, before it was annexed to Prussia, and was still a part of the dominions of Catholic Hapsburg, was far ahead of Protestant Prussia. Frederick II. was so appreciative of the services of the Catholic priest in the work of education, that after Silesia was annexed, he retained the Jesuits in their old colleges and protected the schools of the Augustinians. England, twenty-five years ago, was not more advanced in matters of common schools than little Catholic Portugal, and England is usually paraded as a Protestant Country.

It may be in accordance with the dying wishes of Luther that the papacy should be ever hated, that Catholic nations should be represented as ignorant, illiterate, and as favoring ignorance and blocking the way to education and knowledge; but all that certainly is not in accordance with historical facts and far from being Christian. Prussia is Protestant, but the Catholic States of Germany are just as far advanced as Prussia and were so, long before the Reformation. Before the conspiracy of Masonry and liberal revolutionists deprived the Papacy of her rightful sovereignty, Rome, with a population of 188,678 had 372 schools, 352 teachers, and 14,099 pupils. Berlin, the Zion of Protestantism, the seat of its military and naval *summus-episcopus*, with a population twice as large as that of Rome, had only 264 schools, one hundred less than Rome. Prussia, with fourteen millions of people has seven universities, just as many as the papal states with two and a half million. Even Manila, in the Philippines, which America, in her mercy, wishes to civilize, need not hide her face in shame. The University of St. Thomas has as many learned men as professors in the monk's garb as the United States can boast of in her Cornell, Chicago, Brown, and other so called Universities.

Indeed, where are people more ready to bring the most enormous sacrifices for the advancement of elementary and higher education than the Catholics? The statistical table of Baron L.

von Hammerstein, S.J., shows that in eight provinces in Belgium the Catholics, besides being taxed for the maintenance of the liberal schools of the State, they supported their own parochial schools, in which 541,852 pupils were cared for.

In Catholic France, when the Jules Ferry laws interfered with the Catholic schools, the Catholics organized schools of their own, and up to 1888 they had spent the respectable sum of 155,200 millions of francs, of which twenty-eight million fell on the city of Paris. The organization of the Teaching Brothers of France is well known all over the world, and they compel admiration wherever under divine Providence they are appointed to serve. The same is true of Italy and Spain. Even in Holland the Catholic Church maintains separate parochial schools. And need we mention the efforts of the Catholics of the United States in behalf of education? This is all well known.

School systems of this day and modern education are not so different from those of the middle ages owing to circumstances and conditions with which the Church had no connection. Whether modern education has been a boon to humanity is more than doubtful. That in certain sciences this age has made considerable progress is undeniable, but that progress has been made independent and in spite of Protestantism; and Catholicism and individual Catholics have contributed their share toward every advancement and discovery. The empiric sciences, the progress of which is the boast of modern times, commenced to flourish long before the Reformation, and their acknowledged progress in our days stands in no relation to Protestantism. Gunpowder, printing, compass, magnetic needle, already existed before the Reformation made its appearance. And what was the contribution of Protestantism towards the ideal efforts in science? Up to the time of Leibnitz it did nothing and exerted no influence in that direction. Leibnitz was great enough to rise above the traditional hatred of Protestantism towards all that was Catholic, and anything of merit in his philosophy has its origin in Catholic philosophy. This is best attested by our own time in which confusion and mental anarchy have existed to a degree unknown before in history. Spain has but recently been defeated in arms by the United States, yet Catho-

lic Spain can point back to her past record and even to her present for culture, refinement in manners, art, science, architecture, poets, which still makes her the superior of her conqueror. Social and intellectual progress is not a security against artillery and naval guns.

Moral progress consists in the denial of our own will and in so conforming our will with the will of God that in all our actions His will is most conspicuously displayed, and this is the essence of virtue and morality. Moral progress therefore is the aspiration and effort to conform the will of man to the will of God and to make the divine laws the standard for all our conduct in life.

In this study it is for us to find by the search into historical facts whether Catholic nations need fear any comparison of the most scrutinizing and searching character with Protestant nations in any epoch of history.

Before entering upon any extensive study of that question, we should first inquire whether there is any vivifying principle in Protestantism which enables the individual and thus the nation to make any moral progress? Commencing with Luther we must answer this in the negative. According to him there is but one sin in this world. "There is no sin in the world but unbelief," (Walch. 13, 1480.) And again "he who believes cannot be damned even if he would, he may commit sins as big and as often as he wish if he only does not disbelieve." *Lib. de Captiv. Bab.* Jan. 2, 27.) "Man may add to his obscenity of the past other obscenity, he may boldly wade in the filth of vice till the end." (Table Talk Eisl.) "It is impossible," says Luther, "to keep the law, man must sin as long as there is breath in him. And when you are reminded that Christ is a judge who will demand an accounting of you, then be sure that it is not Christ, but the very devil." (Walch. 8, 2604.) "The Jew Moses, the execrated heretic, him reject with his ten commandments." "If you do not wish to sin against the gospel, guard yourself against good works." "This should be a rule unto you: that wherever the Scripture commands and enjoins you to do good works, you must take it to mean that the Scriptures forbid you to do good works." (Witt. 2, 171.) To what moral progress these moral(?) teachings led, is testified

to by Luther himself. "Having learned the gospel," says Luther, "we lie, cheat, steal, eat and drink to excess and indulge in all vices." (Walch. III., 2727.) "In our days," says Luther, "in the year 1540, vices have become to be regarded as virtues. . . . Under the Papacy the people were generous and they gave cheerfully, now under the dispensation of the gospel no one is willing to give. . . . and the longer the gospel is preached the deeper the people plunge into avarice, pride, extravagance." (Walch. 1572-1584.)

It must never be forgotten that never in the history of Christendom did any one openly proclaim the abrogation of the Decalogue until it was done by Luther, the father of Protestantism. In his commentary on the Epistle to the Galatians Luther says: "The ten commandments have no right to accuse and to frighten the conscience in which Christ reigneth through His grace, for Christ has abolished the law. The Catholic theologians are asses who do not know what they assert when they say that Christ only abolished the ceremonies of the Old Testament and not the ten commandments," so that the Duke George of Saxony could truthfully write to Luther, "When were more sacrileges committed than since the invention of your gospel? When more theft, robbery and adultery?"

Luther himself complains bitterly of the prevailing immorality as a result of his teachings. "Read," says Luther, "the books of Papists, hear their sermons and you will learn that their strong argument against us is that nothing good came of our teaching . . . that honesty, discipline and morality is shattered as alas, is but too true" (Wal. 5, 141).

Where then, we ask, is the principle in Protestantism that enables man in his fierce struggle against evil and temptation to progress towards the Christian idea? The sacrament of marriage was abolished and degraded to the level of a contract. For fifteen hundred years the Catholic Church stood sentinel at the door of every Christian home, guarding it against its many enemies and inspiring its inmates to a holy life. Protestantism was ushered into the world and the fearful struggle for the purity of domestic chastity and virtues commenced, or rather by precept and example the lust of the flesh was proclaimed

free from all restraint, from all divine law. Everybody knows about the dispensation given by Luther and Melancthon to the Landgraf Philip von Hessen, allowing him to have two wives. But as late as 1789 on the 25th of May King William II. was married to Fraülein Julie von Voss in the chapel at Charlottenberg by the Court Chaplain Zellner and this in the lifetime of the Queen.

If statistics prove anything then we need not hesitate to assert that Catholic cities and Catholic countries generally are far ahead of Protestant countries and cities. Poor downtrodden Ireland is to-day, thank God, more moral than London. Let the reader consult authorities on the subject and he will be astonished to find out that Paris, Rome, Naples, Munich, Brussels even in their present condition, in spite of Protestant liberalism which threatens their safety, are still more moral than Berlin, London, Hamburg and New York. Vice in Berlin is more hideous than it is in Paris. Sweden and Denmark stand morally deep down in the scale. Mr. Laing, a Protestant, testifies that out of three persons that one meets in the streets of Stockholm, one may safely be taken as born out of wedlock and one of each fifty is guilty of some criminal act.

And what has America to boast of? We do not know a single country in the world, Protestant or Catholic, where immorality, vice and corruption have more freedom and reign more supreme and shamelessly than here. Neither space nor circumstances permit a detailed discussion of the question nor proofs to be submitted here, but educators and men in a position to know will easily acknowledge the correctness of our statement and lament the truth of it.

But one thing is indisputable. No matter what the moral condition of Protestant countries may be, their morality cannot be the result of Protestantism. As we have already shown, Protestantism does not possess any principle that would lead to a moral national life and whatever national morality Protestant nations may be able to boast of, it is due to the Catholic principles which they deny in theory and observe in practise. Everywhere the cry against the evil of the looseness of marriage is loudly heard. Protestant ministers, to their

credit be it said, seeing the danger to society resulting from divorce, band themselves together for co-operation against it and demand reformation both in ecclesiastical and civil laws touching the marriage tie. How far they will succeed, if at all, is very problematic and cannot be discussed here. But their success will only depend upon how near they will come to the Catholic principle in legislation and practise.

"The greatness and expansive powers of Protestant nations" is another one of the catching phrases. But what does such a statement signify? That Protestant nations have extended their dominions,—that they are colonizing powers. But to whom do these nations owe the most of their possessions and colonies if not to Catholic nations from whom these dominions were wrested by means very often in conflict with the moral code of nations and sometimes not quite in conformity with the Decalogue? Who but Roman Catholics have expanded and have progressed in the true sense of the word? History is again appealed to, and she ever testifies to the greatness and glory of Catholic nations in their work of colonization.

Says Baron Heubner: "What is to be understood by colonization? If it means the cultivation of the land, then the colonies of Louis XIV. in Canada, need not fear comparison with those of the flourishing nations of the earth. If it means to fleece the colonies in the interest of the new settlers, then no one will dispute that honor with England. But if colonization means to bring civilization to those whose land is taken in possession, then the Spaniards and the Portuguese of the sixteenth and seventeenth centuries have undoubtedly been the greatest colonizers of the world. . . . Travelers and witnesses whose impartiality can not be questioned, and who, like Alexander von Humboldt, visited the colonies of Spain at a time when that nation had already descended from her rank as a great power, unanimously speak with admiration of the organization and regularity of administration in those colonies, as well as of the wisdom and codification of the colonial laws under the regime of the Philips. . . . Every Spaniard who migrates to the colonies becomes an agent of civilization. The results are everywhere visible. Wherever Spain has ruled, there one

finds that the Indian tribes have adopted Christianity, and to some degree our ideas and our manners. . . . Now this is the result of Spanish colonization. Can the same be said of so-called Anglo-Saxon colonization? England, of course, has learned much in this century. But what of North America? The contact of the semi-savages with the Americans was always detrimental to the first. . . . What then is the use of entering into a comparison as to the merits of the various nations in the work of colonization?" (*Promenade autour du monde, par le baron de Hubner. p. 233.*)

Trinidad was once a Spanish possession, then English; then it was retaken by France, and after a few years given back to Spain and again taken by England. "Which language," says Anthony Trollope, an English publicist, "do you think is being spoken here, here where we have a governor, an administrative council, a garrison and many officers? . . . French is the language spoken here and the whole population in language, in habits of life, in Catholicism, is French." "The work of France in colonization," says the French Academician, Marmier, "is the noblest and most touching part in the annals of her history. Courage in these undertakings, generosity in victory, and dignity in misfortune, are her characteristics. Other nations may boast of more brilliant or of more lasting success, but none of them can pride themselves of so many virtues." (*En pays lointains, par X. Marmier.*) Let one read the history of the colonization of Montreal and tell us whether the Anglo-Saxons ever colonize in that manner.

Holland does not boast of a single colony which she has ever civilized, and the inhabitants of which have adopted the manners, the habits or the religion of the mother country. Protestant nations may build larger factories, spread a net of telegraph wires and railroads, establish more drinking saloons, smuggling in opium, but the story of the heroic victories achieved with the crucifix in his hand by St. Francis of Xavier, makes all their glory dim and sheds lustre on Catholic colonization.

In his "Journal of an Embassy to China," Sir Henry Ellis says that great credit is due Spain for the establishment of schools and for her tireless efforts to propagate Christianity

through the best means, namely, through Christian instruction in nearly the whole colony of the Philippines.

In "Recollections of Manila and the Philippines," the author, Robert McMicking, a Protestant, states: "The natives of the Philippines were not conquered by Spain through her warriors or armored knights, but through the soldiers of the cross, through the priests, who imparted to them a holy ardor for the cause of religion." And he adds that the Church has indubitably proven that she possesses the most effective means to establish order and good government in the most economic way, while at the same time she does not neglect to instruct the people in at least the reading of good books. The author expresses surprise that the people of Manila who serve in various capacities on board the vessels are more frequently able to sign their names than the English mariners. The author closes by saying: "These noble missionaries penetrated into regions where the soldier with his arms would be timid to go, and for a truth the sword had to yield to the clerical robes, and the missionaries have succeeded in making of these savage people subjects of the Church of Rome by introducing among them art and civilization."

Wolfgang Menzel says: "The Philippines are the only possessions which Spain has retained in the Pacific ocean, and which are being administered in the mediæval way, and the people are more attached to the monks than to the civil government, which makes the latter reluctant to come in conflict with the monks. The people are contented and happy. The natives have long ago been converted and are a pious and peaceful people who render their spiritual Fathers filial love. In educated Europe such flourishing conditions and popular happiness under spiritual supervision provoke laughter and sneers. Some would rather wipe out this priest domination by fire and sword and would rather induct the poor natives into parliamentary elections, lawyers' tricks (*juristerei*), in school-mastering (*scuhlmeistereî*), in the misery of the factory, and in what is called the higher civilization of statecraft. But I am of the contrary opinion. Our godless omnipotence of the state, democratic, liberal or despotic, ought to leave the Church and the peaceful

people under her undisturbed in at least one corner of the earth. The Spanish administration in the Philippines deserved more respect than the one of England or Holland in East India. In English and Hollandish colonies the natives are left without the blessings of Christianity, and hence there are repeated revolutions. Under spiritual guidance the natives are more satisfied, freer, happier and morally more advanced than elsewhere in the world.

"Alexander von Humboldt, certainly not partial toward Catholic institutions, does nevertheless acknowledge the blessing which the monks have spread in South America. Under spiritual regime, South America enjoyed tranquillity for hundreds of years and the people in Paraguay, like the people in Manila, enjoyed the happiness of paradise. Then the monstrosity of revolution in its madness disturbed that peace, and as a result there has prevailed civil strife for the last seventy years and one foolish republic swallows up another and the savagery is almost beyond control." (*Reise der Vesterreichischen Fregatte Norara um die Erde.*)

And yet the United States, which has been impotent to deal with any racial problem for the last hundred years and who by her own misdeeds toward the Indian and the African, to mention no more, has written for herself the history of "A hundred years of shame," speaks sneeringly through her Protestant ministry and demoralized press of the decadence of the Catholic nations and in her pity wishes to substitute her "civilization" in Porto Rico and the Philippines for 'the blessings of Catholicism. In the language of the author whom we last quoted: "The genius of state always turns out to be an evil demon when she undertakes to tear down the cross which the Son of God has erected."

In the colonies of North America the "Pilgrim Fathers came to establish a home for the free and the brave," they left *old merry England* with the pretension to found a home where they could enjoy "freedom of conscience" and wherever they settled, the prison, confiscation and the whipping-post were the lot of those who did not practise the religion of their meeting-

house. The only free colony was Maryland, founded by a Catholic.

In her latest effort to "colonize," the United States marched an army of 3000 men under the command of General Miles into Porto Rico. These people had no grievance against Spain, having just been given a large measure of self-government with universal suffrage and a voting representation of nineteen members in the two houses of the Cortez at Madrid. They had a free market in Spain and in Cuba. General Miles on his arrival at Porto Rico issued a proclamation saying among other things: "We have come to bestow upon you the blessing and immunities of the liberal institutions of our government." The people did not resist the sovereignty of the United States.

For this "consent of the governed," the United States proposes to exercise "the *just* powers of the government" by taxing the Porto Ricans in accordance with the holy laws of the Dingley bill and the people are neither slaves nor free, neither citizens nor subjects. This is Protestant "colonization" and "civilization." All left them, of the proclamation of Gen. Miles are a few catch-words, "blessing," "immunities," "liberal institutions."

The progress of Protestant nations! Protestantism as a religious and philosophical system is not possessed of any principle that could inaugurate and carry on social, intellectual, or moral progress. The principles and vivifying forces of true progress, Protestantism found in existence when it first made its appearance in the world and might have succeeded in destroying all progress and civilization if the leaven of these forces, which found such deep rooted lodgment in the heart of nations, could have been overcome by "the gates of hell." Protestant nations? They are but of yesterday and who knows what they will be to-morrow?

The progress of Catholic nations? As long as they deserved the name Catholic it required inspired poets to sing of the glories of their achievements, and their matchless progress has been the delight of the historians. For a time they yielded to the vicious principles of liberalism and attempting to feed upon the husks of omnipotence of the State they were punished for their follies.

All those who recognize a divine supervision over the affairs of nations and who are able to read history aright, detecting in it the footprints of God in His dealings with the peoples of the world, will certainly discern in the upheavals of latter days among Catholic nations a season of chastisement and purification which will disperse the threatening clouds on the horizon and make the future of these nations bright and glorious.

JOHN M. REINER.

New York.

THE HIGHER MORALITY.

IF the moral altitudes attained by skeptical infidelity during the nineteenth century can be taken as an indication of what the moral representatives of "cultured" unbelief will rise to in the twentieth century, the Almighty may as well abdicate at the end of the present year and turn the entire office of instructing and governing this planet over to the devil and his angels; including quite a majority of the Catholic editors of America.

There is a characteristic quotation from the *Freeman's Journal* touching what certain Protestant idiots have termed "the higher morality." The chief idiot is from a New Haven asylum, otherwise known as Yale University :

"Prof. Washburn Hopkins, of Yale University, has an article in the January *Forum* on 'England and the Higher Morality,' in which he labors to justify Great Britain's war on the two South African republics. He begins by laying down as the basis of his arguments that 'there is a higher morality.'

"He does not tell us what it is higher than, but simply that it is higher. When William H. Seward said 'there is a higher law,' he was understood as meaning 'than the Constitution of the United States;' and by the Higher Law he meant the law of God.

"But what is Prof. Hopkins' 'higher morality' higher than? He does not tell us, but from the drift of his article we conclude that his higher morality is a morality higher than that of the Ten Commandments, something more altitudinous than revealed morality, some kind of morality that authorizes strong nations to trample on the rights of weaker ones."

No one will accuse me of being unjustly severe toward England. It would be against nature. We confess to certain European and Anglo-Saxon admirations, but these have never blinded our eyes to the infamous iniquities of English civilization. We have always taken a good deal for granted regarding the widening mastery of the Anglo-Saxon races. We have felt that in the providence of God somehow good was to come out of the imperial march of the great Japhetic brotherhoods of hell over the fair face of this beautiful world. We believe that precisely as blindness in fact hath happened unto Israel until the fulness of the Gentiles, the nations be brought into the kingdom of Christ, so there is, somewhere, underlying all the crimes of Anglo-Saxon victory a better future for Semite and Hamite alike, precisely as we believe that, through the treachery of Judas and the bloody cruelty of ancient Rome, the Redeemer of the world and His Church were to come into true possession of the master forces of the world; but to call Judas a saint on this account, or to name his conduct an illustration of a higher morality, that would be the most infernal contradiction of all principles of morality and make God Himself a liar and a fool.

So to name the morality of the age of Augustus a higher morality, because by its sycophancy and corruption the Son of God was crucified, and through this the higher ends of heaven attained, would be to blaspheme against God and to put to shame all the prophets that ever breathed and died.

Now if I understand it, this is precisely what this miserable idiot Prof. Washburn Hopkins, of Yale University, is proclaiming in these modern days, in that highly civilized muckheap of perpetual ignorance, *The Forum*.

Rev. Father Lambert, with his usual acuteness, has shown the folly of the position when viewed in the light of the Ten Commandments and of Christianity. We must not forget however, that the spouting mountebank who wrote the article in *The Forum*, like Markham, the poet of exaggerated humbuggery, does not profess to believe in or to be bound by Christ or the Decalogue. They are, or at least the Professor is, of the large class of modern scholars so-called who look upon allegiance to

such worn out and inapplicable institutions as the Decalogue and Christianity as ruled out of court in modern discussion of morals and civilization. Hence we shall leave the biblical argument to Father Lambert and deal with this sinner of learning in *The Forum*, as we dealt with a certain prelate in the last GLOBE; viz., on grounds of history familiar to all.

Granted that some future good may come out of the forward march of Anglo-Saxonism in South Africa, in Cuba, in the Philippines, in Australia, in fact in our own United States, in Canada, etc., etc., does this hypothetic future good excuse the infernal crimes of England and America in attaining these ends, rather does it excuse the butchery involved, for the ends are not yet attained; above all does it make this Anglo-American compact a valid higher morality in and of itself?

Because, by an overruling Providence, and in the beautiful language of Scripture "He maketh the wrath of man to praise Him and the remainder thereof doth he restrain," will you say that the wrath of man, that is the cold or hot blooded brutal injustice and tyranny of man, is therefore a higher morality in itself, working out the destiny of civilization? By the same process of reasoning, every liar is a friend of truth, every thief a higher advocate of honesty, and every murderer not a criminal, but a subtle friend of peace and order. Nay, nay, my friends, be assured that this so-called Christian civilization, by way of murder and damnation, is not what it is believed to be. Murder is murder just the same, if you make it wholesale and call it English and American, in a word, make it national. There is no Christ in it, no morality connected with it, higher or lower. It is simply crime, and only by such penance as comes in reaction from crime could you find or fish for the possible moral gain. There is no standard of morality higher than the law of Christ.

A hundred and fifty years ago this great continent of America was inhabited by the original natives and by heroic French, Spanish, Dutch and Italian settlers. Not to speak of African slaves.

The course of the English and later of the Anglicized Americans toward all the rest of the inhabitants without exception,

has from the first been brutal, unjust and domineering, subjugation, by mere physical force, and we have as a net result a republic of seventy million so-called civilized American citizens to-day. Does any man in his senses dare to assert that this iniquity of domination has been brought about by any process that can be called the higher morality? If we forget our crimes God does not forget them, and some of us are here to remind you of the fact.

All the old nations were alike responsible for the slave trade and for the bitter feuds it brought about till a million of the best men ever grown on this soil died as martyrs to end that curse not yet ended. Are Wendell Phillips, Lloyd Garrison, Abraham Lincoln and a few saints of God to be credited with the higher morality that brought on that great denouement, or are we to credit it to the higher morality of the constitution of the United States and the citizens in general? Every man in his senses knows that the higher morality of such clowns as Hopkins of Yale, rotten-egged and sneered at the only morality there was in the land in those old days. That is the morality of the Old and New Testament.

Two hundred years ago one of the choicest and most select centres of civilization that have ever blessed this land was to be found in French Acadia. What did the brutal British do there? See back numbers of the *GLOBE* if you wish the old story over again. A hundred years ago the southern tracts of this continent known as Louisiana, were occupied by mixed races of Spanish and French mainly. What did the higher morality of the Anglo-American do with all that? How did we get a hold of or steal or purchase these tracts? Until within the last two years, Spain held Cuba, Porto Rico and the Philippine Islands, and ruled them and civilized them better than we have ever ruled or civilized ourselves. How did the higher morality of Anglo-Americanism accomplish the bloody butchery that has brought these possessions into our hands?

While England has been miscegenating and whitewashing the blacks of Australia, and Africa, and the half blacks of India, we have been deliberately, by the more brutal processes of in-

justice and cold blooded murder, annihilating the American Indians.

To-day in southern Africa, and by the blundering wilfulness of an Americanized, ignorant and brutal statesman, so-called, England is in bloody strife with a country of Dutch Acadians, the prize to be gained being vast gold fields with which Joe Chamberlain baited his hook when he came here two years ago and caught the covetous soul of our American Republicanism. Here is where the professor's higher morality comes in, and here is a panoramic view of England and America in their mutual assertion of what the blind idiot from Yale calls the higher morality. It is entirely useless for our Catholic and other editors—anti-English editors, or writers, bishops or what not, by pronunciamentos, editorials, special articles, or prayers to denounce England's conduct toward the Boers while excusing or palavering the general conduct of the United States especially toward the Filipinos. I assert, and without fear of serious contradiction, that the conduct of the United States toward Spain in the late war was more brutal, unreasonable, barbaric and devilish than the conduct of England ever has been toward any people civilized or uncivilized on the face of the globe, and the Catholic editor that can praise the McKinley government and at the same time damn England, must have such a congenital twist of innate, national, individual and untaught hatred back in the rotten impure heart of him, that the best thing to do with him is, first to gag him, and then send him to fight the Boers, and call him everything "indecent" that you can think of.

At heart what has been and what still is, this higher morality? It is Freemasonry, Protestantism, and incarnate hell. What have been its results on any and on all the nations and races involved therein? It has whiskeyized, brutalized and damned the American Indian. It has, what is called, freed and corrupted and degenerated the black man by foisting on to him our so-called civilization—for which he was never fitted by nature and never can be by education. It has broken up all the peaceful, and truly Christian and Catholic centres of learning and civilization founded and nourished and cherished by the French, the Italian, the Dutch and the Spanish on this continent and given

us what? Under the name of our great American Democracy it has given us the most absolute, ignorant and tyrannical government of oligarchs under the sun, where the only standard of morality is that of the ignorant newspaper dominated by the vilest money power that ever cursed the world.

In the old world it has played the same havoc as we have seen, and is now engaged in shooting down its Christian brothers goaded on to its work by a Britisher who ought first to be hung in effigy in every city, town and hamlet of the world, and then himself to be driven out to die till like Judas of old, he might be persuaded to hang himself.

If the accursed Anglo-American had come here content to share the land with his peers of other nations, and had resolved to live a just and upright life as the French tried to do before him, as the Spanish tried to do. If he had resolved to be a decent man, a good man, and had tried to make the aborigines here and in the dark continents of Europe as Christian as possible, and without pretending to be a moral philosopher and without promulgating his wretched theories about the equality of all men and the rights of men, there might by this time have been developed on this continent some decent sort of government and some approach to morality. Even this blind blather-skite of Yale University might have had some sort of morality to talk of by this time, but everywhere this Anglo-American has been a thief and a murderer, has forced civilization into such an armed camp of murderers that wholesale murder alone is before us, and all the standards of pagan or Christian morality that the prophets, saviours and teachers of the race have taught and died for, have been laughed to shame in the process. And to call this complication of hell-fire a higher morality, above all, to parade this infamous blasphemy in the so-called cultured periodicals of the day, is only to show to what depths of moral blindness and mental imbecility the culture of the age has descended.

What do I think will come of it? *War!* WAR! and more and more WAR! till the accursed ignorance, presumption and brutality of the total Anglo-American races have been beaten and blotted out of the human race, then a newer order of things

wherein justice and truth will have some voice and power again. Morality is the result of obedience to moral laws, say the Ten Commandments in one shape or another, in any and all nations and races in the world, just as religion, or the higher morality, the only higher morality conceivable, is the result of obedience to those finer and more self-sacrificing laws of Christ. Wouldst thou be a moral man, keep the commandments—wouldst thou be a religious and understand the higher morality—in a word wouldst thou be perfect, sell all thou hast, and in thy poverty follow thy Master and the Master of the world.

What this gentleman from Yale calls the higher morality is the very opposite of all this; and starts with the saying thou shalt not keep the commandments and as for selling what thou hast and following Jesus that is too absurd to laugh at. Keep what thou hast and steal what thou canst. Thou shalt follow thine own lowest, most animal and brutal instincts, lie and steal in every polite way, but don't get caught, that would be foolish. Train for fighting and fight; but always be sure to fight with a fellow weaker than thyself, and do this incessantly, all ye men and nations, and if the Almighty does not annihilate you in short order, call your most brutal fighting a higher morality, and the untaught cultured groundlings of the Nineteenth Century will believe you and pay you for your idiocy and give you a professorship in their leading University of Groundlings, and shortly you, a scholar and professor of hell, shall be treated as of old the Romans treated Augustus, you shall be called divine, and we will get up for you a new series of Beatitudes which shall begin something as follows:

Blessed are the liars, for theirs is the kingdom of Darkness.

Blessed are the thieves, for they hold what they get and have no scruples.

Blessed are the fighters, for they are the children of the Devil.

Blessed are the advocates of crime, for they shall be called Masters of the higher morality. But may the good Lord deliver us from these and such as these in His own good time.

WILLIAM HENRY THORNE.

ST. ALPHONSUS LIGUORI AS A MUSICIAN.

ST. ALPHONSUS LIGUORI is well known to us as an illustrious Doctor of the Church, a distinguished writer on theological and devotional subjects, a founder of an extensive religious congregation, a zealous bishop and an indefatigable missionary. It will be somewhat surprising to many persons to learn that he was also a real musical artist who united to excellent knowledge of music great skill in execution and a rare talent for composition. The life of St. Alphonsus was such an active preoccupied life that we would hardly believe he had much spare time to devote to the cultivation of this soul-inspiring and delightful art. But St. Alphonsus, like many of the saints, has evidenced to us that everything connected with the worship of Almighty God, however insignificant it may seem, is worthy the attention and care of zealous souls and that to him, the director of a large religious institute and the bishop of a somewhat neglected diocese, music had almost as much claim as the preaching of the word of God. Indeed, he made both salutary means of gaining spiritual fruit.

Father Bogaerts, of Rotterdam, a priest of the Congregation of the Most Holy Redeemer, has published lately a book (*Saint Alphonse de Liguori, musicien*. Paris. P. Lethielleux, 1899) in which he portrays the novel side of the great saint's life and to which he has added several of the saint's musical compositions, all bearing the mark of indisputable authenticity. Father Bogaerts is himself a musician, and is, therefore, well fitted to perform his affectionate task of demonstrating the claims of his venerable Founder to the title of an admirable musician.

We know with certainty from history that St. Alphonsus was the restorer of the Gregorian melodies in Italy about the middle of the eighteenth century. As in former periods of Church history, the plain chant had been neglected and vitiated, and it was the ambition of St. Alphonsus, as far as the liturgy of the Church is concerned, to restore the ecclesiastical chant to its proper place in the divine offices, which place has been usurped

in a great measure by figured music, much to the injury of piety and religious decorum. The learned Redemptorist, in his book, takes up the glove for plain chant against all modern innovators, and, under the protection of his saintly Founder, makes a valiant defense of the traditional music of the Church. But we are mainly concerned with the musical ability and zeal of St. Alphonsus.

In the school of this great saint, we may learn to love equally both plain chant and figured music. We see the suitable place to which each is allotted, especially as regards the Church. There is no doubt that St. Alphonsus had a strong predilection for the plain song of the Church, and it is no solecism to call him, as we have done, the real restorer of the Gregorian chant in Italy in the middle of the eighteenth century. He certainly brought back the ancient solemn music of the Church, and his efforts in this respect were most commendable. The plain chant is and ever will be the religious chant *par excellence*. Its right to this position in the liturgy has been long since demonstrated, and he would be a very foolish man who would deny that claim. Its influence as a profound source of piety and solemnity is well recognized. Even in the theatre when the composer of an opera wishes to produce some intense feeling of religiousness, he is obliged to have recourse to the modes and rhythms of the church-chants, and he scarcely ever succeeds in shaking off altogether the influence of the Gregorian music. The incense of the Church hangs around many of the best parts of the lyric drama, and if it delights us to breathe in its pleasant fragrance even in the theatre, how pure it must be when inhaled at the foot of the altar!

No one would pretend to say that St. Liguori was not right in asserting that the plain chant should always have the place of honor in Church ceremonies. Saint as he was, Alphonsus had an artist's soul, and it was his love of the musical art, as well as his zeal and piety, which induced him to do his utmost to safeguard the interests of plain chant as a powerful help to edification and devotion. Our own experience bears out the saint's wisdom.

How often, in great solemnities, after we have listened to some fine motet, let us say, composed in honor of our Blessed

Lady, we find more delight and repose in hearing the sweet elevation of the gracious Gregorian *Salve Regina*!

It may be interesting to our readers, and not altogether out of keeping with the import of this article, to say a few words on the rise and progress of the plain chant in the history of the Church. Ages have honored these sublime melodies, and though frequent and vigorous opposition has been maintained against them during the course of centuries, they are yet the object of care and love on the part of those who have the authoritative direction of the liturgy of the Church. Music has always been an important element in divine worship. We know from sacred Scripture that psalms were chanted and hymns sung during the celebration of the Mass in the primitive days of the Church. This custom was of apostolic origin and grew rapidly into favor, when experience had taught that music was a most efficacious means of awakening in the soul pious aspirations and holy sentiments. See Alzog's "Universal Church History," Vol. I., § 192. Even at an early period some general effort was made to form an ecclesiastical chant worthy of its lofty purposes. Antiphonal singing, rendered by two choirs and derived from the usages of the Old Law, has been attributed to the Apostolic Father, St. Ignatius of Antioch. St. Augustine, in his "Confessions," refers to the salutary impressions which the hymns of the Milanese people made on his yet unregenerate soul and the exceeding joy he received from them. To SS. Ambrose and Gregory may be given the honor and praise of having introduced suitable music into the Church by the chants which are called respectively after their names: the Ambrosian and Gregorian chants. The Ambrosian chant, with its notes of unequal duration, is yet in use to some extent in the church of Milan. It has the character of a recitative. The Gregorian chant, composed of notes of equal duration, is recognized in the present choral chant used in the Catholic churches throughout the world. The Gregorian chant was given a very happy development. Pope St. Gregory established in Rome a school in which the chant called after him was taught, though laboriously, to perfection. Its noble and heavenly character entranced the souls of all. From the Roman school it gradually spread

throughout all Catholic countries, and it acquired at the hands of master minds a marvelous development in the course of centuries. Abuses naturally crept in, and at certain periods a mundane clothing was thrown about this sublime chant, which in its original garb is as angelic as anything human can be. The Church, however, always hastened to condemn any appearance of profanity that innovators endeavored to put on her old, time-honored song, and she has been just as vehement in modern days in her denunciations of those who tamper with it on the plea of making church music *more artistic*. When the organ came into use and was added to accompany the Gregorian chant, the church music appeared to be "the earthly echo of the angelic choirs," and to have reached its glorious zenith. During Pope St. Gregory's time the choral song was introduced into England by St. Augustine, and Venerable Bede relates that in the monasteries of Britain the divine office was sung as in St. Peter's at Rome. SS. Theodore of Canterbury and Wilfrid of York were notable patrons of the Gregorian song. Charlemagne was passionately fond of the ecclesiastical chant, and substituted the Roman liturgy for that of ancient Gaul, which was poorly adapted to the splendid effects of the Gregorian melodies. He sent two clerks to Rome to be trained in the plain chant, so that on their return they might be qualified to teach in the school at Metz, founded by his father, Pepin. St. Bernard tells us that St. Malachy established the Roman chant in Ireland. In Germany the church music took deep root, and in no other country was it cultivated more assiduously. In a short time the Gregorian chant was propagated throughout the whole western church. "Catholic music became the sister of Catholic manners," says Kenelm Digby in his "*Mores Catholici*." (Vol. II., ch. v.) The same author continues: "These Latin psalms and hymns, so sweetly and solemnly sung in the daily offices of the Church, in which all classes joined, diffused a complete tone and spirit through society in the middle ages; so that the spirit of the psalms and the spirit of the Gregorian song became the spirit of the times." (Digby, *Ibid.*) The majesty of the ecclesiastical chant was most striking when rendered under the superb vaults of the old Gothic minsters. How well its sublimity

accorded with the royal grandeur of those magnificent churches ! The singing-school of St. Gall was also renowned in its day. To Guy of Arezzo, "the father of modern music," who lived in the eleventh century, is given the honor of having perfected the Gregorian chant. He was the inventor of the musical notation which revolutionized the olden song. He found an inspiration in the hymn sung on the feast of St. John the Baptist by noting the gradual and regularly ascending tones of the opening syllabic sounds of each hemistich. "With the intuitive foresight of genius he instantly comprehended the fitness of these sounds to form a new and perfect system of solfeggio." (Chambers' Cyclopæd.) The diatonic scale, called the gamut, which was the result of Guy's thought and genius, was a great blessing to the Church, as it made the training of scholars much easier, for before his time ten years were consumed in perfecting the chanter in ecclesiastical song, while now a year's study was deemed sufficient. Later on in the eleventh century Guy's invention was further perfected by Franco of Paris, who indicated the duration of notes by diversity of form. It was not long, however, before the popes became alarmed at the inroads made by figured music on the integrity of the plain chant, and they accordingly restricted its use to the higher festivals. In the Decretal of John XXII., *Docta sanctorum Patrum*, issued in the fourteenth century, the pope, after praising music in general, condemns the lascivious melodies of those singers who offended against clerical modesty by accompanying with bodily gestures the sense expressed by their words. The culprits were visited with suspension from clerical duty for a period of eight days. Alzog, "Universal Church History," Vol. II., § 295.

The church chant which attained such brilliant perfection during the Middle Ages began to degenerate in the fifteenth century, and it declined with the evident decline of faith and morals. During the fourteenth century, the Flemings ruled the destiny of the Gregorian song, and while they at first made it blossom in all its beauty, they afterwards imparted to it that modern character which robbed it of its native strength and sublimity. Their best effort was to institute a dry, artificial system which sapped it of its glory and vigor. As time pro-

ceeded, they introduced worldly airs into church music, and though not daring to exclude the traditional melodies through fear of ecclesiastical censure, they so vitiated them by foreign matter that the noble chant became only a semblance of its former self. The abuse of the liturgical music became at length so scandalous that the Fathers of the Council of Trent were almost led to abolish all music in the church except the Gregorian. (Sess. XXII. and XXIV.) But Giovanni Pierluigi, or as he is better known *Palestrina*, saved the reputation of music. This genius, who has been called by Dr. Burney "the Homer of music," composed his *Missa Marcelli*, published in 1555, and convinced the pope and his cardinals that music, which combined the stateliness of the Gregorian chant with the liveliness of modern melody, was eminently fitted for the solemn character of divine worship. Allegri followed up Palestrina's triumphs with his celebrated *Miserere*, which is yet sung by the papal choir, and thus church music was preserved from the incursions which the operatic style was making against it. In our own days there has been a great awakening in Catholic Europe to the necessity of cultivating the plain chant, or music much in accordance with its grave and solemn nature. About the middle of our century, when Catholicism arose with renewed vigor in Germany, a decided preference was manifested for the stately music of earlier days, and to-day in France the Gregorian melodies have the ascendancy. The old Church, the Church of our fathers, has summoned up the liveliest faith and love, not only as expressed in devotional worship, but also as exhaled in solemn and dignified song.

With this pardonable digression which has such an intimate bearing on our subjects, we resume the consideration of the musical ability and zeal manifested in the life of our great saint.

It was the unyielding belief of St. Liguori that all who sang in the choir, and even the canons, should devote some of their time daily to the study of church music. He was exceedingly particular on this point, if we are to believe one of his biographers. The following story is told of him. Three candidates for a canonry appeared before him; two of the applicants were priests, one aged sixty and the other forty, the third was a young

seminarian scarcely sixteen years old. It was found after examination that of the three the seminarian had best interpreted the Gregorian chant. He was accordingly appointed to the vacant position. Of course many friends of the priest remonstrated with the bishop on his selection of so young a man and one not in orders ; but to all St. Liguori replied : The law was made; the young man has the right." Indeed it would be a delightful thing to listen in our times to a circle of canons with fine voices chanting the divine office. But 'nowadays we do not have canons of sixteen, and to obtain a canon's stall it is not absolutely necessary for the candidates to have a special aptitude for plain chant. In reading certain details that are given of St. Liguori's life, we would be inclined to believe that he had gone so far as to proscribe figured music altogether to the advantage of the Gregorian chant. But he never acted in this way without some urgent reason, as when, for example, the music was worldly and nigh scandalous. "We are not in a theatre," he said one day to a deacon, a pupil of the conservatory of Naples, who had the bad taste to intone the Litany in a style not altogether religious, and the singing of the Litany according to the plain chant was immediately substituted by the saint's order.

St. Alphonsus seemed to have been very rigorous with *religieuses* who lived in monasteries, and he commanded them to return to Gregorian melodies. He did this to eradicate a veritable disorder, as certain convents were being gradually transformed into preparatory schools for Conservatories of Music. But even this does not prove that he was a declared enemy of all music save the Gregorian. We read in some of his writings that he allowed even cloistered nuns to taste of modern music. The only condition he laid down was that there should be no solo singing. And this most probably was to check any tendency to self esteem or pride. In one of his most popular books, *The True Spouse of Christ*, in chapter viii. in which he gives "Particular Advice to the Superior," he has written the following words which are worthy remark: "Do not imagine that I am prejudiced against music. I love it much, and studied it much in my youth. . . . I do not disapprove of nuns using the

plain chant, or even music *in concerto*, after the manner of the plain chant. I only disapprove of the *solì* in music."

The saint's meaning is quite clear. Because he undertook to remedy disorders of which figured music was the occasion, he would suffer a great wrong at our hands if we were to pronounce him an implacable foe of all that was not plain chant. St. Alphonsus was an artist in soul and from his earliest youth an assiduous and ardent lover of music. During his whole life he kept alive his fondness for good music, and his great reverence for the ecclesiastical chant did not preclude his love for fine and artistic harmony. He was not satisfied simply with enjoying the music of others, but he also composed musical pieces himself. He knew how to draw from music relaxation and piety, that is, pleasure and duty, and these were precious resources for him in his busy and wearisome life.

It is with great gratification that we join the name of St. Alphonsus with those of SS. Cecilia and Gregory and enroll him in the number of the heavenly friends of the lovers of music and of those who desire to employ this noble art in the worthy service of Almighty God.

St. Alphonsus was born a musician, he came from a family whose members were all devoted to music. The education which he received quickly developed his natural disposition for harmony. He was sent to school early, and under the direction of good teachers, with whom he worked for three hours daily, he made rapid progress. He would shut himself in his room, and study with great fervor even when his father was not present to overlook his labor. At twelve he was able to play the harpsichord well, to sing admirably and delight all with his brilliant performing on the spinnet. While he was adverse to displaying his musical talent, he did not hide it altogether under a bushel. In an opera, *St. Alexis*, in which he sustained, as his biographer relates, the *role* of the devil, seducing souls by the delights of music, he acquitted himself so effectively that "the whole audience was ravished with admiration."

Viewed in contrast with the austerities of his after life, the anecdote is a charming one. St. Alphonsus later on remembered this flattering occasion and said: "Metastasio has done

more harm to souls than Voltaire." It is not often, however, that directors of operas can find a young man of angelic simplicity and goodness to play the role of the devil, who is invariably present in most operas.

In the course of his youth, music afforded St. Alphonsus an agreeable recreation. While other young men of his acquaintance passed their leisure time in foolish and often questionable pleasures, Alphonsus found his enjoyment in the cultivation of the musical art; it was a kind of protectress, a safeguard against the temptations and follies of the world. Although he belonged to all the pious sodalities in Naples, he was not on this account prevented from going at times to the opera. He confessed in after days with all frankness: "I have gone to the theatre, but thanks be to God, I never committed a single venial sin while there; I went to enjoy the music, and as long as I remained, my mind was wholly taken up with it. I did not think of anything else."

St. Alphonsus liked to hear good music as well as good sermons. He has intimated as much in his writings. Speaking on one occasion of fashionable preachers, whose false and bad taste never attracted him to any extent, he said: "I have also been present at these panegyrics, but I do not remember ever having formed one good resolution from them. I left the church as I would leave an academy, and I will say that I drew more profit in the theatre listening to a spiritual opera than in the church listening to the best panegyrists." Times have changed, and we do not think that the saint would entertain this opinion were he living in our day. There is no doubt that St. Alphonsus was quite fond of music, and we can readily believe that even after what is called "his conversion" (though he was always a pious and devout Christian), he did not renounce his love for music. It would be nearer truth to say that he never dreamed of such a contingency. It is said of the venerable Jesuit, Father de la Colombiere, that he made a vow never to devote himself to music. The mystery of souls is impenetrable, and we cannot fathom it. St. Liguori did not feel himself drawn towards promises of such a kind, yet he had made a vow never to waste any of his time.

St. Alphonsus not only made music a source of relaxation from labor, but he also made it a powerful means of help in his apostolic ministry. He was truly the restorer of the popular religious hymn in Italy. Nobody will deny him this honor. His hymns, which he sang beautifully himself, were often more successful in converting souls than his sermons. His biographers admit this fact, and they testify to it by citing many cases. Many sinners who were not moved in the slightest degree by his preaching, were drawn to repentance by listening to his singing. He put his whole soul into the chanting of the Mass, and he, doubtless, sang his hymns with excellent effect. When he became a bishop, he abstained from playing the harpsichord through fear of scandalizing weak souls, yet he continued to sing with no less perfection. In the process of his canonization, we read this simple testimony of his old servant, the faithful Alexis: "When the holy man sang the Preface in the Pontifical Mass, his singing was so beautiful as to excite the devotion of all who assisted, and not only were the people moved, but also the canons themselves." The argument of "the canons" is not wanting in savor, and it must have helped to produce a good impression on the judges. St. Liguori also composed many excellent pieces of devotional music. Tradition has always accorded him the honor of having composed the greater part of the melodies to which the popular hymns of the missions were sung. Father Bogaerts has amply proven in his book that tradition was not mistaken. Of all the hymns which St. Alphonsus wrote, the one he loved most was that which begins with these words: *Gesu mio con dure funi*. And it was well worthy his love, for it is replete with beautiful, though simple poetry. "My Jesus! With these cruel cords like a criminal! Who has placed them on Thee? It is I! I, the ingrate! Oh! my God, pity!" The melody sweet and plaintive follows note by note the extreme sadness of the words. A beautiful cry of love, a long sob which begins most sweetly raises itself, without becoming as it were frantic, and finally resolves itself tenderly into a last appeal for pardon and mercy. Unless we are mistaken the rule of the Redemptorists prescribes the singing of this beautiful hymn as a preparatory prayer in the visit to the Blessed Sacrament. He

was truly an artist who composed this hymn. A marvelous Christian artist. The saint's musical talent is further demonstrated in the *Chant of the Passion*, which, after having been lost for a long time, Father Bogaerts had the good fortune to find in the British Museum. He has published it in its integrity at the end of his book. We see here that St. Alphonsus, notwithstanding his great zeal for the plain chant, remained all the while loyal to the teachings of his Neapolitan masters, who, we may say *en passant*, hold but a small place in the traditions of sound religious music.

M. Broussolle: *Le Mois, Causerie Musicale*, Dec. 1899, affirms that St. Liguori's composition is made altogether in the style of Scarlatti, having the same artifice of construction. In the beginning, there is an instrumental prelude of some measures, then the *Recitativo* largely developed, and after a short *Interlude*, the *Aria* properly called. Scarlatti made this arrangement classical, and it may be found uniformly in his works which are considerable enough: 104 operas, 400 cantatas and a goodly number of sacred oratorios. It ought not to be a matter of regret to find this relationship between St. Liguori and the celebrated Neapolitan master; it ought rather to be a subject of admiration. We may not care for this style of music as savoring too much of the liquid skies of Naples, yet we can well appreciate that the Christian artist, if he wish to exercise any influence whatever, should not isolate himself entirely from his environment; he must consequently adapt himself to the taste of his surroundings, even though they may not be of the most perfect kind. His delicacy will be manifest in his special tact in the concessions which he makes to the exigencies of the situation. This has been a necessity of art at all times. He that wants to be heard must be resigned to speak the language of those who are around him.

There is no excess of rigorism in St. Liguori's doctrine. He maintained against certain heretics the moderate use of musical instruments as a help to religious worship. In the *Prelude* which introduces the *Dialogue between the soul and Jesus*, he has thrown in a few notes of the trumpet to express effectively the sentiment which he wished to incorporate in his poem.

Father Bogaerts teaches us in his book that his spiritual father appreciated well the dangers that attend music, but that this did not prevent him from cultivating a taste for it during his whole career and from making it both for himself and others an ornament, an embellishment of life. Music in his hands, was a marvelous instrument of perfection, like many other helps of which he availed himself in his long sojourn on earth. He did not condemn figured music, but has taught us, both by his word and example, to enjoy it as a source of agreeable and innocent recreation.

And what is most pleasing in all that we glean of his musical ability is that he could never endure the imperfections which too often degrade and dishonor music and are an obstacle in the way of producing beneficial effects. "Music," he said, "is an art, and if we do not possess this art in perfection, we not only cannot please, but we also positively create great disgust in those who listen to us." It is quite supposable that the Saint held the same opinion in regard to the plain chant. His abhorrence of negligence, slovenliness or imperfection in music demonstrates without a doubt that he was a true artist. When shall we become persuaded with St. Alphonsus that music is one of the noble arts which cannot bear imperfection? Perhaps such a day will come. It may be a favor that we shall obtain through the intercession of St. Alphonsus Liguori.

REV. M. P. HEFFERNAN,

Brooklyn, N. Y.

ONCE AGAIN.

Yea, once again, I say to thee,
That if thou wilt but follow me
Across life's dark and troubled sea,
I will lead thee on.

And, as of old, if thou wilt flee
Temptations of the night, and be
Mine own, in love's own destiny,
I will lead thee on.

The battle may be long, to free
Thy soul from hatred's blasphemy;
But far, among the stars to be,
I will lead thee on.

And even now thine eyes may see
The angels of love's ministry,
And hear their songs of ecstasy,
While I lead thee on.

But far beyond the farthest sea
Of light ineffable, with me,
Thou shalt yet reign eternally—
I *will* lead thee on.

WILLIAM HENRY THORNE.

BOOKS AND MEN OF THE HOUR.

UNENVIABLE is he, who voluntarily undertakes, or has the task thrust upon him, to review much which issues from the press to plague a patient and suffering world. The reviewer, the policeman of letters, is doomed to see a multitude of aspirants for literary fame pass before him in an almost endless procession without the power to bid them halt and to arrest them in their devastating course. The critic wonders why these multitudes rush into print without purpose, without an idea, with prospect, when even their dense ignorance can not prevent them knowing that they have nothing to offer to the judicious that would delight his mind or that would add to his information. As the most of these authors pay for their own publications, the mercenary motive cannot well explain their irresistible desire to burden the world with their literary productions. Vanity? Yes, vanity may in part explain it. But can it be that the gaping admiration of a few unlettered acquaintances and the fulsome praise of palavering, disqualified editors is sufficient reward for even such sciolists of the pen?

Like the street urchins who attract the attention of the idlers in the street by their confused and confusing noise and discordant clashing sound of tin pans, so likewise do the literary urchins rush into the market with their books full of sound signifying nothing, but which attract the attention of those to whom the sound of the tin pan is sweet music, while the judicious few are condemned to silence in the midst of this Babel of confusion. This imagery is ghastly and grotesque, but quite appropriate and no more ghastly and grotesque than the criticism passed by most Catholic editors upon stupidity in the name of literary criticism and woven into fine overwrought damask. Once the invasion of the barbarians was stayed by the Crosier; but now the barbarians invade the fast declining Republic of Letters, assuming to sit in judgment on the literary merits of some who bear the Crosier and lead the representatives of the Church captive, holding them prisoners in their own sanctuary.

Such are some of the bitter reflections which come to the reviewer, and more bitter yet when now and then a book or booklet comes before that functionary written by a loyal son of the Church where there is displayed such natural ability and strong feeling and beautiful powers of expression, as to suggest irresistibly the conviction that had the author lived in a time when the laborers in the vineyard were few and the masters more exacting, he might have produced something which would have left a mark upon the mind of his time.

Such a little book or booklet is now open before the writer. This booklet is entitled "*Studies in Literature*," which the "Reviewer" subjects to the usual and proper process initial to its careful consideration. He considers its title, glances at the heading of its chapters and notes carefully any salient passage that strikes his eye as he turns its pages.

In this manner of dealing with Doctor Egan's booklet, the Reviewer is painfully impressed with the contrast existing between the faculty of the author which has been adverted to and his equipment. And we cannot forbear emphasizing here that even a cursory examination of the booklet shows the writer to be of distinctly strong capacity for thinking and feeling, a capacity which had it been trained, guarded and castigated as it undoubtedly would have been in an age of higher literary responsibility, the author might have impressed himself upon his time. But in such a better age the author would never have issued a booklet of 130 small pages of large type with the pretentious and impossible title: "*Studies in Literature*." A word as to the title presently. The sections have for subjects, Some Words about Chaucer, On the Teaching of English, the Sanctity of Literature, Some Aspects of an American Essayist, The Ode Structure of Coventry Patmore, and New Handbooks of Philosophy.

Studies in Literature ! Here are two substantives dangerous and grossly abused. The usual tendency to confound substantives with ideas which is an intellectual evil of careless writers. *Studies* ! This is indeed a grave word ! In the mouth of those who have any sense of the responsibility that attaches to words, the word "*Study*" would surely imply something of a serious,

sustained and disciplined endeavor. But let it be put seriously to Doctor Egan, who seems worthy to be interrogated seriously. Would he contend that a few pages of print upon six incongruous and diverse subjects such as his could properly be called *studies* of each of these? Does the professor wish that the students of the Catholic University shall make this their standard of serious and disciplined effort? "Hints," "A few Words," "Some Suggestions," "Casual Remarks"—such are the rubrics appropriate to cursory brevities like these contained in Doctor Egan's well-meaning booklet. Literature! "Studies in Literature!" What is Literature? To find big headlines, "Literature in the Last Decade" discussed within the space of a few columns in a Catholic journal under the management of reverend clergy, is lamentable enough. But Doctor Egan certainly must know that the word literature is of tremendous abstraction. That if it have to be correlated to anything concrete at all, that concrete matter includes all the written and printed matter that at all times, anywhere and everywhere was or is accessible or given to the world. Again it is asked of Doctor Egan whether he intended to manage this subject, whether the subject is manageable and whether the very attempt to deal with such a subject is not a sign of fatuity?

Certain it is that Doctor Egan makes no attempt of the sort, judging from the titles of his sections. And in these very sections there certainly is something, as has been already said, to suggest strength of faculty and fineness of feeling. Yet it is all nearly nullified for any abiding results by that inability to distinguish between the real and the unreal, the practicable and the impracticable, which inheres in the pretentious and impossible title.

In "Some Words About Chaucer" we find evidence enough of the author's insensibility as to the value of words; we meet with inaccuracies which are rather jarring. Sometimes the author makes the feeble attempt to soar high on eagle's wings sublime, and then he becomes trivial, like "there is not very much gained, as a rule," and then again the life of the poet, "of which no man—not even a judge and jury, with crowds of expert witnesses—can give the final verdict." "Crowds of ex-

pert witnesses" and "judge and jury," which at once brings before the reader's mind some criminal procedure in a court of justice, an atmosphere not particularly congenial to "Studies in Literature." To say that "the Church makes" the distinction "between the essential and the non-essential" and to ask those "who assume to write with scientific accuracy," to keep this distinction in mind, is to mislead them. Those "who assume to write with any scientific accuracy" will better bear in mind that the "non-essentials," improperly so-called, are in some way, economically or sacramentally, connected with "essentials." It is certainly absurd to speak of "the essence of the poet, which must be left finally to his Creator." The essence and non-essence of all men must be left finally to the Creator and the Creator does not deal with "the essence of the poet" at all. There is scarcely a page to which objections and valid objections might not be raised. The "Words about Chaucer" amount to nothing more than a simple and superfluous statement of the gulf separating Chaucer from Puritanism, of the simplicity and artful artlessness of the poet, of the truth that the devout Catholic is not necessarily a victim of superstition and a suggestion—this last really valuable and of which the author made little use—that the allegorical glorification of the Elizabethan age was in too much of its poetry as false and hollow a thing as the Statutable religion of the Tudors itself.

"On the Teaching of English," is the title of another section in Doctor Egan's booklet, and all over its pages evidences are to be found of the author's unhappy forgetfulness of measure and proportion and practicability which inhere in the title of the book. There is nothing in the section which has any relation to the title. The author emphasizes the necessity of keeping the philologic study of a language connected with a feeling for and a study of its best literary record. But here the author shows himself plainly utterly insensible of the value of the study of language structure, which is not *philology*. Professor Egan should keep it in mind for the sake of his students, that the study of language structure is linguistic and not philologic: *i. e.* is severely scientific and has nothing to do with special love or sentiment "*fileen*." Philology, on the contrary, is the study of

language in relation to expression of *sentiment, thought, feeling*, and therefore brings in the element of affection, "*fileen*." The author is so absorbed in weaving the dainty quality of overwrought damask and to exhibit it while soaring into the higher ether of generalization, that he forgets to put on the ordinary but necessary garments of knowledge, and in his "*philologic*" studies we can look through the half-finished, overwrought damask, and see Professor Egan without his coat.

The author laughs him to scorn, who would "reduce the most spiritual of all poems (Dante's Divine Comedy) except *Isaias* and *Job* and the *Apocalypse* to a mere exercise in philology"—as if anybody could do such a thing by any possibility. And what do we gain by the rhetorical galimatias as the statement that "the literature of a country is its song of battle and its hymn of immortality?" And of such literature Professor Egan tells us that "it is not an accomplishment (like the piano-forte we suppose) in a certain sense, it is the science of life," and Professor Egan gives as reason for his statement, "for as Professor Moulton, of the University of Chicago, has recently pointed out—the poet and the novelist, like the modern physicist, choose the qualities of life and set them in motion before us." *Moving qualities?* Heaven save the mark! Does Doctor Egan forget that all motion is quantative and measurable, and hence it is not becoming in a Professor of Chicago or Washington to talk about *qualities* as though they were measurable and quantative. Is it also proper to speak of a *pint of ideas*?

"New Handbook of Philosophy" is the title of another chapter. The feeling takes possession of the careful reader as if the author was hunting for strange, unique and misleading titles somewhat like the headlines of an advertisement. The author well and ably denounces the experimental quasi-physicist, destructive realistic novel with its pessimistic atheism, and through all these pages holds up the standard of the ideal. But all this is almost nullified by his remarks in the last-mentioned chapter, where he strings together as exercising cognate functions, poet, novelist and physicist, which nonsense and incoherence is not in the least improved by citing as authority a professor of the University of Chicago, for in this instance both

professors hurried off without their wealth of knowledge and thus shifts the whole question from "Studies in Literature" to "Studies of Nudity in Art."

"The Sanctity of Literature" we dare not approach. It requires an "American Browning" to handle this fine damask. We dare not lift the veil of the sanctified statuette. "Some Aspects of An American Essayist" we read and read carefully, and as we were about to make a close examination of it we beheld with horror an American bishop with cope and mitre engaged in plucking two German geese, Kant and Hegel, and then we noticed a reverend priest, Father Wegeman, plucking the bishop and throwing the feathers into a well made basket held for the purpose by Mr. Arthur Preuss, of St. Louis. We turned away from the ghastly spectacle. "Coventry Patmore" we may treat of at some future time.

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We notice that Dr. Egan is informed of the fact that some editors are not much pleased with his unfavorable criticism on their untrained literary ability. His general condemnation would not have caused comment, but the Doctor made an exception. He said: "When I speak of the lack of serious literary criticism in our periodicals, I except the *Sacred Heart Review*," and this was very trying for some Catholic editors. This remark of Dr. Egan caused us to read the *Sacred Heart Review* more seriously. We confess that the result of a careful study of the Boston Review was not very gratifying. For several years the *Sacred Heart Review* has been publishing weekly articles on Protestantism by the Rev. Charles C. Starbuck, a venerable gentleman of considerable experience, a well read man, but decidedly not a theologian. It is not the intention of the writer to criticise Mr. Starbuck. But we cannot refrain from expressing our astonishment that the editors of the *Sacred Heart Review* should parade the utterances of a Protestant minister which are but the incomplete and mutilated statements of Prof. Janssen, a Catholic priest, and to speak of them in such eulogistic terms as to convince the reader that the editors of the *Review* did not know the sources of Mr. Starbuck's information. A few instances will suffice.

In one article Mr. Starbuck proves that Luther and not the Jesuits was the promulgator of the pernicious principle, "The end justifies the means." The *Sacred Heart Review* at once sings a *Te Deum* over what it regards "the greatest discovery of the nineteenth century." Now if the reverend editors would have familiarized themselves with Janssen's *Geschichte des Deutschen Volkes* and other literature bearing on the history of the Reformation they would not have been so lavish in their praises and they would have given credit where it belongs, to Janssen and others. For the great discovery of the nineteenth century is not Mr. Starbuck's discovery at all.

In Janssen's *Geschichte des Deutschen Volkes* one can find that same discovery in many places. In the *Briefe aus Hamburg*, published in 1883 by the learned author of *Institutiones Philosophiæ Naturalis*, *Institutiones Logicales*, and other valuable works, we find on page 436 as follows: "prizes were repeatedly offered to those who will prove that ever a Jesuit taught that the end justifies the means. So far no one came forth to claim the prize. . . . If any one would but offer such a prize that Luther taught what is attributed to the Jesuits, I would win that prize ten times over." And in the index one finds under "End" thus: "End justifies the means," pages 33, 221, 224, 287, 337, 436, 455, 476. Yet the *Sacred Heart Review*, the only exception on Dr. Egan's black list, regards it as the "greatest discovery of the nineteenth century." Confidentially, we say to Dr. Egan that it is a great source of amusement to us how the trained and serious *Sacred Heart Review* has been "taken in" by the Starbuck articles and how all the untrained editors followed suit. We can almost hear Brother O'Malley laugh. But even he fell in the pit. Certainly the reverend editors of the *Sacred Heart Review* have not manifested much "of serious literary criticism" in Mr. Starbuck's "greatest discovery of the nineteenth century." The writer of this article was "serious" enough to mail Mr. Starbuck's "greatest discovery," to a Jesuit in Europe who, in his letter to us, was amazed and practically agreed with Dr. Egan as to the lack of serious literary criticism in American Catholic periodicals, but we are pained to say the learned Jesuit did not except the *Sacred Heart Review*.

In its issue of January 27th Mr. Starbuck treats of the low estimate in which Luther was held by Philip Melancthon and which the latter communicated to his friend, Camararus, from which Mr. Starbuck quotes as follows: "Now that Catherine von Bora is the lucky one in entrapping him, which they have all been trying their best for, let us hope that this new life will make a more decent man of him. *σεμνότερον αὐτὸν ποιήσει.*"

The "*αὐτόν*" for "*αὐτὸν*" may be regarded as a slip. That slip however, still stands in the columns of the *Review* uncorrected. Again, we wish to point out that the words: "Now that Catherine von Bora is the lucky one that has succeeded in entrapping him" are nowhere to be found in Melancthon's letter to Camararus, nor can it be called a free translation. It is quite certain that the editors of the *Review* will not regard it as permissible to put words into a letter that were never written and place them between quotation marks. If "the work which the Rev. Mr. Starbuck has been doing for years in the *Sacred Heart Review* is known to the *Review* to be very important," then something more than a few words should have been quoted from that letter which would have enlightened the readers of the *Review* on some important points.

For the benefit of the *Review* and its readers the principal and most important part of the letter is herewith inserted:

"I believe it has occurred in this way. He (Luther) is a most light minded man and the (escaped) nuns sought to ensnare him by all possible artifice and used every opportunity to come in contact with him. Perhaps the frequent association with these nuns has made him effeminate, although he is a strong and imperious man. . . . I believe, however, that natural necessity compelled him to marry, and I also hope that this new condition of life will make him more decent, so that he will become free of the lewdness for which we so often reproach him." This shows what Melancthon thought of Luther and throws light upon the motives which impelled the great "Reformer" to disregard his own vows of chastity; and for his fierce crusade against and assault upon celibacy, and it also exposes the character of those nuns, whose escape from the convent of Mintschen was accomplished by Luther's friend Köppe and who were harbored in Luther's house.

If the editor of the *Sacred Heart Review* had made himself familiar with Janssen's work and the literature pertaining to the history of the Reformation which is extant and accessible, he himself might have performed "the educational and Christian work . . . admirably adapted to remove Protestant ignorance and prejudice," and the credit of "the greatest discovery of the nineteenth century" would have been given where it belongs—to Catholic writers, and the *Review* would have given some indication of "serious and literary ability" without first obtaining a certificate of that fact from Prof. Egan.

In its issue of February the 24th, Mr. Starbuck speaking of Luther's theory of justification says :

"His theory of justification was thoroughly formed while yet an accepted friar, and it never varied.

"It was simply this. Every Christian, he argues, of course believes that in Jesus Christ full provision is made for the forgiveness of every baptized man. Yet how shall you or I know that we personally are justified? The first inquiry, one would think, would be this, How shall I be justified in fact? Surely it is of much more account to be right than to know that I am right. If I am really right, the consciousness of rightness will naturally grow stronger and stronger within me. If I am in the true road, I shall be sure to find it out in time, so if really living in growing conformity with the mind of God, then, as my being is made for this, the fact will disclose itself more and more to my consciousness in an increasing peace, so far as mutability and imperfection does not trouble it. This growing peace would realize itself more and more within me even if I never once asked myself reflexively the question, Do I know that I am justified? The radiation of the Holy Spirit within the heart is its own witness, not the turning back upon ourselves. The early Methodists, although theoretically they professed to believe with Luther, yet really, as Mr. W. S. Lilly signifies, seem to have stood much nearer to the true doctrine of the Catholic mystics. Pietism and early Methodism might perhaps be defined as a movement which bowed reverentially before Luther's doctrine of justification, and swore that it would always

be faithful to it, and then turned its back upon it, greatly to the advantage of Christendom."

The above appears in the *Sacred Heart Review* without any editorial comment and hence the inference is justifiable that the reverend editors agree with Mr. Starbuck's exposition of Luther's doctrine of justification and with his definition of Pietism and Methodism.

Now Mr. Starbuck acknowledges in an article of the 10th of March that "as to the impalpable distinctions of dogmatic theology he would be easily floored in attempting to handle them." But it is hardly possible that the reverend editors are in the same position and if they would have turned to the Conc. Trid. s. 6 c. 5 and compared the doctrine of Luther with it, they might have commented on Mr. Starbuck's "palpable" and theologically inaccurate distinctions. The "*Concordienformel*" might have aided them in this direction.

The fact of the case, as is well-known to any Catholic theologian, is that the doctrine of justification of the Church as well as of Luther, is to be found in the doctrine on original sin, with which it is intimately connected and an editor of a review of the character of the *Sacred Heart Review* must be familiar with such "impalpable distinctions of dogmatic theology" so as not "to be floored" even by as able a man as the Rev. Mr. Starbuck.

The definition of Pietism and Methodism is admitted by Mr. Starbuck to be "untenable regarded as a formal description." The knowledge of Pietism as a system, the character of Pietism, Pietism in its dogmatic aspect, Pietism and its historical attitude and significance will enable one to treat the subject with care and precision and not the knowledge of Pietism in Sweden. The Pietism in Sweden, however, does not differ from the Pietism in Germany. The only distinction that must be made is between the Pietism of Spencer and the one which was revived after Schleiermacher.

This, however, is not the place to enter fully into a discussion of the subject. We only wish to most respectfully point out that editors of serious literary criticism must be in a position to correct and to guard against such palpable mistakes. If we say

that such able work as Mr. Starbuck is doing might have been done by the editors of the *Sacred Heart Review* themselves, we do so because of our pride in Catholic ability and learning.

Are we to conclude that there is such a scarcity of able men in the Catholic Church, that Catholic priests must need make a Protestant the interpreter of Father Janssen's work, and to make a Protestant as the great discoverer of truth long ago promulgated by Catholic writers? Are there no men in the Catholic Church to whom "dogmatic distinctions" are not quite "impalpable" and who, therefore, would not "be floored in attempting to handle them?"

Such is the condition of a Catholic periodical, which, according to Doctor Egan, is the only one endowed with "serious literary criticism."

* * * * *

The ranks of the American Imperialists have been swelled by one more member in the person of E. B. Briggs, D.C.L., of the Catholic University of Washington, D.C. That gentleman has come forth to defend the "illustrious McKinley, sustained by the most eminent Doctors of the Holy Church," which learned defense was published in two articles in the *Catholic World*. Were it not for the fact that Doctor Briggs is a professor in a Catholic University, his utterances would not have been regarded as worthy of notice, or of any serious attention. Any writer who approaches the discussion of a serious legal proposition and gushes over with "our President, the freely chosen of a free people," and who indulges in sophomorical rhetoric "the immortal Declaration of Independence," manifests at once a temper unsuited to any serious pursuit of studies and foreign to the calm and judicial mind.

Dr. Briggs attempts to defend the acquisition of the Philippine Islands in that most violent partizan manner, which deprives one of that sense of justice, which is inculcated by our holy religion and makes him totally blind to facts. He characterizes the people of the Philippine Island as "the Tagalos and Chinese half-breeds, styling themselves Filipinos." These self-styled Filipinos were involved in a fight with the American army on the night of February 4, 1899, while the peace treaty

between Spain and the United States was still pending, or in other words, before the Philippine Islands became territory of the United States and at a time when the President was not obliged to defend the treaty, "the supreme law of the land." Yet, the learned professor tries to show that the resistance of the Filipinos to the intrusion of the American troops into their country is parallel with "the bombardment of Fort Sumter," and therefore McKinley is a reincarnated Abraham Lincoln.

The Professor's learned treatise on "the Immortal Declaration of Independence," and upon the great philosophical utterance that "the government derives its just powers from the consent of the governed," which was framed by "statesmen, publicists, philosophers and lawyers," can only be dealt with as part of the mental disorder which has afflicted mankind in modern times and in these latter days even Catholic publicists and educators; that is the mental disorder of phrasemongering and wordmongery. What, for instance, can the phrase "a juristic people," or "a juristic society" possibly mean? Or what meaning can be attached to the words "moral entity, known as social and civil society?" Ye gods! "Social society!" or "government in the juristic sense of the word," or "a juristic organic people." None of these have any force or meaning *per se*. They are all quite general and of no force except for rhetorical purposes. Let the reader notice: "A juristic, organic people," *from the consent of which alone it can derive its just powers*. All this is empty rhetoric and meaningless galimatias. The word government is a paramount word of obstruction, and it is sheer nonsense to speak of "juristic government." The word consent can only have application where one person, A, asks another person B, to consent to a certain act, for instance the consent of two people to marriage. But what possible relation can that have between the government and the governed? The governed are never asked, never can be asked to consent to anything. They are governed and as long as they obey, that obedience is construed to mean consent. Take for instance, the Puerto Ricans, whose moderate prosperity and social happiness has been destroyed since the invasion of the American army by the order of "our President freely chosen of a free people."

They have never given any consent for they were never asked for any. But if ever civil government is established there by the United States, so that the people become "a social society" and choose to rebel against the government of the United States, would Prof. Briggs then hold that their non-consent is justifiable, supported by "the most eminent Doctors of Holy Church?"

It is sad to note that the curse of modern revolution which has entangled the mind in that chop-logic labyrinth composed of general terms, rhetorical phrases, has not spared Catholic teachers, and the shame that it cites the "Doctors of Holy Church" in its favor.

New York.

JOHN M. REINER.

DOUBT AND THE DOUBTER.

THE Church at the close of this nineteenth century finds herself still the Church militant, still contending for the Faith, still opposing speculative and practical unbelief. Under new banners we find the ancient foe, no longer pushing ram and catapult, but, instead, aiming Maxims and Mausers. The contest is sharper than in the day of Voltaire. The coarseness of Tom Paine, the ribaldry of the French revolutionists, the scepticism of Thomas Jefferson, were at least open and easily met by straight appeal to the common conscience. The refined and subtile influences of a Matthew Arnold demand more elaborate spiritual strategy.

The triple unbelief of atheism, science and indifference is before us to-day in all English-speaking lands. Its first factor, as we have said, eliminated partially by a higher general culture, only remains, in this country, as a sporadic burst of Ingersollism among certain half-educated and would-be "smart Alecks" of the baser sort. Indeed, it is gratifying to see how the Ingersoll attack has been quietly thwarted, its supporters of decent standing deserting one by one, overpowered by their own sense of its anachronism.

The second type, based upon forms of "science falsely so-called," is, however, widely rampant. Of the truly scientific

man, who is at the same time an earnest Christian, there is no question here. How many of our leading savants answer this description one dare not say—possibly more than the *Popular Science Monthly* and similar publications would lead us to think; but the world's unbelief, the root whence most of its evil has sprung, is the same "root of bitterness" in scientific circles and for men of parts, that it is for their credulous disciples. In Europe, it parades as open infidelity among the professional men of Paris; as speculative unbelief of the dry-as-dust variety, in German university circles, and as part of a political platform among a class of better men, irritated and alienated from the Faith by bitter and long-continued national wrongs. Much of this last is an ancient legacy from the French Revolution and its Reign of Terror, "the sins of the fathers" being thus "visited upon the children, even unto the third and fourth generation." In England we come upon a milder form of it—a dilettante langor of scepticism, too cultured and far too elegant for the masses, who prefer sturdy down-right atheism, and bidding fair to die, ere long, of its own self-complacency.

In America, fortunately—for it is one of our great blessings—ancient political grudges and unforgotten wrongs do not come in to embitter men and drive them into that belief which despairs of God and His Providence. With us, unbelief is purely the out-pouring of man's own aversion to God, his propensity to follow "the spirit that denies." It is not aggravated by circumstances, except, now and then, where the wage-earner, oppressed by the money power, rebels against heaven and earth—rather, on the whole, softly repressed. Religion, in one shape or another, has such strong hold on our towns and villages and is so staunchly—though quietly—defended by our better people, that the atheist is openly discredited, the sceptic tacitly rebuked. The admirers of Ingersoll are never, by any chance, men who command admiration. Moreover, the various forms of Calvinism attract many who, in Europe, would swing off into atheism through pure independence and hatred of control.

The most dangerous type that obtains in this country and the one most likely to ensnare unthinking men is the unbelief that

calls itself "scientific." The peril to the soul of the scientist, himself, is as nothing compared with the havoc wrought among his followers. With these one cannot but have sympathy. To many truly sincere men the word "science" is a sort of shibboleth; ignorant of what science really is and equally ignorant of what it is not, it stands in their minds for the light of the world; the consummate flowering of the human intellect, that glory of the race, for whose greater unfolding the ages have longed and still are longing. They look at the wonders of electricity, liquid air, photography or spectrum analysis, and cry out: "The power of God! The wisdom of God!" The very nobleness of the thought misleads them, because they do not follow it far enough or high enough. Great is Allah, but Edison and Huxley are not His prophets! At best, they but touch the hem of that Elijah mantle, which the inspired soul wears so meekly. They are but blind guides for the masses of men. From human science—imperfect through feeble mental conditions within its limited environment of Time and Space—to the source of all wisdom, uncreate, perfect, eternal; from the finite to the Infinite, from the poor human spark to that Divine Fire which blazes on through unknown spaces and æons—the Fire of Love, which shines in the face of our Blessed Redeemer; this transition they cannot make, nor can their myriad followers. So the fragmentary truth they grasp only leaves them groping, missing its essential relation to the immeasurable whole.

Possibly one of the best boons to our country in this age would be some simple treatise, great in virtue of that very simplicity and written by a great man—for none other could compass it—which should meet the spiritual needs of these thousands and show them the true relations of the things of science to the things of God.

Apart from these well-meaning men, who are simply puzzled among great matters too high for them—too high, even, for souls wiser than theirs—stands the bold-faced doubter, the man proud of his doubts, who parades them in proof of his smartness, his self-assertive and superior intelligence. This blind guide leads the blind, now into fearful sloughs of Unitarianism, which the wiser souls of that ilk, even, often rise to repudiate,

now into reactive superstitions of Swedenborgianism or Christian Science.

The region of Unitarianism and cognate types of partial negation offers many curious problems. I once knew an excellent man, a thinker and college bred—moral in his life and honest as the sunshine—who assured me, with tears in his eyes and every evidence of sincerity, that he simply *could not* believe in the Divinity of our Lord and its correlated truths.

"I would give worlds, if I only could!" he cried, as in desperation. "I pray and pray, but it is of no use!"

Now, in the case of this "doubting Thomas" I found influences of training in early years and of heredity as well, which gave it partial explanation.

The scientists may, perhaps, give us a little help here, since every spiritual problem has its material side. "There are physiological conditions for all mental activity," says a writer in a prominent scientific journal. "The investigations of Mosso, the Italian physiologist, enable us to measure the increased flow of blood to the brain, which accompanies simple mental operations. A delicately balanced bed scale on which the subject is placed reveals the fact that the simplest mental operations, as answering a question or working out a problem in mental arithmetic, is registered in increased weight of the head—i. e., greater blood supply. Increased rapidity of circulation is then a prime physiological condition of belief. This gives a key to the conditions under which belief arises. In general they may be summed up under one head—heightened vascular and nervous activity.

"If we stop and ask ourselves how did we come to believe such or such a thing, we shall find in almost every case that it was under excitement. Did ever a girl sit down calmly and reason to the conclusion that she was in love? Did ever a man or woman reason to the conclusion that he or she was saved? Belief does not come that way. Every orator learns that. It is not the close-woven, incontestable argument that leads to belief." "Men and women are moved to belief by aroused feeling. Just as when anger is aroused, some outlet must be had, so when the active nature is aroused something must be believed. The person who at a revival meeting happens to be unmoved.

finds it hard even to conceive the intensity of conviction, which possesses the kneelers at the mourner's bench. Excitement quickens conviction.

"Therefore," continues our author, "whatever conduces to greater physical or mental activity will conduce to believing. We are prepared to admit this, that in joy we believe more than in grief. A low state of mind, sorrow, remorse, melancholy—is a field where doubts grow rank; but the cheerful, successful, hopeful mind finds belief easy. It is failure that makes us cautious; success emboldens us and multiplies as it goes, loosing our fancy and making credible what was but just now impossible.

"Again, inaction kills belief, while action of any sort nourishes it. Phillips Brooks was fond of saying 'Do something with your religion or your religion will die.' . . . Lincoln's faith did not come to him by reasoning but in the stress and strain of life. With his whole nature stretched to its highest tension, no man can avoid conviction. So long as he merely rests, remains inactive, passive, he may get along without a faith; but when his soul is awakened and his feeling aroused, believe he must."

All this sounds reasonable and perhaps elucidates that wonderful saying: "If any man will do His will, he shall know of the doctrine," religious activity leading to belief.

The talkative sceptic, who bolsters his doubts with appeals to "modern science," "the advanced thought of the world," and so on, is apt to be a second-hand dabbler in knowledge. Reading Huxley or Tyndall or Herbert Spencer for himself, would be a labor of Hercules. This dubious parishioner, whom his pastor misses on Sunday, is not for this reason at all deprived of instruction.

"I know where some of Father T——'s lambs are! He doesn't, though," said a fairly bright working man one day, with a confidential chuckle. "They are hanging around at Joe Kent's."

It is perfectly clear. Residents of the village recognize "Joe" and his shop as an attraction. A fluent expounder of Swedenborgian and other occult views, "Joe" certainly has influence.

"Quite a congregation Joe has!" pursued our informant, dryly. "He told us a lot about heaven, jest as ef he'd been there!—But I didn't altogether take stock in't!"

It is easy to see the man thus holding forth, the centre of a puzzled crowd, held by that fascination of the supernatural, which only solid minds have force to resist. Diluted scraps of wisdom from the Sunday newspapers, in line with such oral teaching, furnish mental food for the crowd at Joe's. And each man in that crowd poses for an "independent, scientific thinker;" airing his doubts among his mates in a way to amuse and also to instruct his pastor could he but overhear it.

Now, this amateur scepticism would be merely laughable, were it not working actual havoc. In countless towns and villages all over this land, in every state of our Union, the non-church-going population is largely recruited from men and boys thus influenced. The unbelief that parades as Unitarianism, or calls itself Socinian—being the old Arian heresy "writ large"—undermines faith in our divine Lord; Christian Science and the following of Swedenborg would substitute Mrs. Eddy and the Swedish seer for the glorious company of apostles and prophets; while still another type of it eagerly snaps at any mode of higher criticism liable to discredit Holy Writ. These forms of organized Sadduceeism or organized credulity are no wise confined to the half-taught souls just indicated, but they do most harm there—the cultured people who adopt them being few, compared with the multitudes below, who, largely through their example and influence, drift away from the living Christ, from the Church and her clergy and the restraining Word of God.

The third source of unbelief lies in the indifference of the world to religious issues. The adoption of a false or imperfect faith is not so hopeless, by any means, as the cool refusal of any and all religious belief. This is not the rejection which means active opposition—God's grace often conquers this and many a Saul of Tarsus has been converted like his prototype—rather, the quiet, polite, smiling attitude of pure indifference. It is civil, but very discouraging. It is also in some sense, a world attitude, and seems to characterize our age. There is a *fin-de-siècle* apathy to deal with. The prophets and martyrs, in the old sense of the terms, are now of the past. The religious world, while earnest as ever for the spread of divine truth—her missions of the present century being ample proof of this—has

learned that wiser and calmer methods must supersede those of ancient days. This is really gain, though it may not seem so. Our Saviour's own methods were touched with the softest, most silent tenderness—a love for souls so profound, so sweet that its divine fragrance is ineffable. With crystal vision the prophet said of Him, ages before, "He shall not strive, or cry, or make His voice to be heard in the streets!"

His Church can never be a loser by following her Lord.

Doubtless human attention is roused by discussion, wrath, and clamor. A fight always draws a crowd. But the higher the culture, the more spiritual the nature, the less this instinct rules. The gentle sister, the man of refinement, the high-bred woman of the world are not in that crowd; they avoid it, and softly turn away. So the Church, employing softer and more angelic methods of ministry, finds herself less in the world's eye than before, though, I doubt not, more in its heart.

Possibly the outward indifference pervading the community as to religious things is more apparent than real. God grant it! Some of its causation is obvious. We know how greatly the pressure of worldly affairs is intensified in these days of steam, electricity, and compressed air. The layman, if he be doing his share of the world's work—and he must do it or fail of his full duty—has little time or thought to spare for ecclesiastical issues. He would rather give twenty-five dollars to missions than twenty-five minutes to their discussion. His good wife reads a church paper, but he himself a secular daily. He acquiesces in the decisions of priest and bishop; but as to the latter, hardly knows what his name is—and cares less. This is not exactly culpable indifference, but rather the bearing of a burden so heavy that nothing can be added. His office business despatched, his family cared for, his obligatory church duty done, he has neither time nor strength for more. Still this absorption has ill effects; he cannot be sympathetic with his pastor in any close way nor influence the outside world except by his general example, which may—and certainly should—make for righteousness.

Among Protestants the dissenting bodies suffer less from this cause than the Episcopalians. The business man, if a Methodist or Baptist, puts the same energy that drives on his shoe fac-

tory or sawmill into his church work ; he is a deacon, perhaps, leads the prayer meeting, and is proud to do it well. He undertakes to raise a given sum for missions, and he *does* raise it. The different place which the clerical body holds in these systems exalts the lay element, and it is thoroughly utilized with a gain of twenty to one. For one man, be he ever so much a priest, cannot do the work of forty.

This lay power, moreover, is handsomely organized. Sunday schools, Christian Endeavor societies, missionary circles, and the like distribute this power to various points almost at will. The power also has variety within itself ; and this the one-man priest power cannot have, in the nature of things. If Smith be obdurate, for example, and will not listen to his pastor or to Deacon Jones, Brother Simpson, who is a softer man, intervenes with successful influence. Saint Andrew's Brotherhood, the recent adoption of the Episcopalians, is an application of this idea. These efforts presuppose a high degree of intelligence and piety among the laity. A headstrong or ignorant body of men, thus organized and without that priestly control which guides the St. Vincent de Paul and similar sodalities among the Catholics, would do unmeasured mischief. But this work does succeed, and is work of *faith*, not vitiated by doubt or scepticism. Therefore it must be counted as a force operating against indifference, languor, and apathy.

The sisterhoods, and religious orders both of men and women, in the Church of Rome are also confronting these evils in a more passive way. The pursuit of wealth, the craze for travel, seashoring, mountaineering, golf, and other fashionable forms of recreation operate against church work and church attendance among the upper classes, and tend to waning interest in consequence. The soul is divorced from its great centre. The divine flame no longer inspires, and love grows cold. The human mind can hardly give itself to things of earth and at the same time "have its conversation in heaven." The accommodation is too difficult. Therefore, they who choose "the better part" give an object-lesson to the honest doubter, to those who worship "the God of this world," and to him who wonders "if life be worth living."

Strenuous effort in behalf of faith is the more needful because indifference, and scepticism as well, have ways of propagating their evils. There is an anecdote of an old Scot, who, when asked about the welfare of his church, made this reply : "Weel," he said, "ye ken't this way: first, there were a hunnerd o' us. then there was a schism, an' tha' left but fifty. An' then there was a heresy trial, which took awa' twenty-five. Then a deesruption left only my brother Donald an' myself—an' I have sair douts o' Donald's orthodoxy mysel'."

Here doubts as to doctrine led to doubts of each other. Where there is no authority, to set men's minds at rest, divisions ensue and a state of general suspicion. The amusing squib is full of instruction.

Indifference spreads in subtle influences of example and also through a spirit of vainglory. The indifferent man likes to pose as a Liberal. "One kind of religion is as good as another, if its followers are only sincere," he will tell you, with a flourish, by and by adding, confidentially, that "none at all does just as well!" And, saying this, he thinks it no harm; on the contrary, makes it the heron-plume in his cap. It proves him broad-minded, cosmopolitan, and what John Chinaman calls "a superior man." As our scientific scepticism starts in the German universities, so our indifferentism has its hotbed in England. A polite Matthew Arnold tone, or a quiet, cool, analytic attitude, à la Mrs. Humphry Ward, are become marks of distinction, proofs that we have really attained something of insular culture. Our brilliant young men, our poets even, strive after this blasé temper of glorified dawdle.

Yet in due time the real forces of life forge to the front with divine power, and the giant within, the heaven-inspired conscience of the man, awakes, rises, and shines, "for the Light is come." Only temporary harm was wrought, and that for others of lower and feebler powers.

Another cause which upholds and strengthens the unbelief of to-day is a hard fact, prosaic, practical and undeniable. It is not sufficient cause and can, moreover, be practically dealt with. For instance, it is the most common of events in this country to hear of a man lately deceased that he was a good man—an

excellent man even, of superabundant virtues, according to the best testimony of friends and fellow citizens, a member of the city government, perhaps, and prominent in clubs and charity organizations,—an Odd Fellow, in all likelihood, or a Good Templar, but this good man, you are told, did not belong to any church, Catholic or Protestant. “A fine fellow,” they will say, “but not that sort.” And the tone implies that this is a point to his credit, a fine crest on his shield.

Now, this grievous revelation—for such it is to the honest believer—is only one proof the more of a wide-spread distrust, not of the Christ and not even of His Gospel, but of His Church. It is as if some far away Galilean had said in our Saviour's time, “I love this gracious Teacher! I would gladly kiss the hem of his garment! But I know Judas. He is a traitor. And the others are faulty men. I will not join these followers of the Master. I will worship Him afar off!” Now, the Lord's own personal call would have brought this man; the doubt is not a doubt of Himself, but of his imperfect, sin-stained followers. The weaknesses of the Church, on its human side, repel Christ-loving souls. The objection to Judas, then and now, is well taken; while, on the other hand, one saintly disciple, one loving Saint John, can attract love, as the magnet draws metal. What a motive to personal holiness lies here! The salvation of thousands may hinge upon it, foolishly perhaps on their part, yet no less actually. Facts are stubborn things, and more potent, oftentimes, than much spiritual theorizing.

The action of church authorities—be they Councils, Synods, General Conventions or rulings of individual bishops—often stirs opposition and the doubt becomes one of the Church or churches, for the grievance is a general one—in their official capacities. In this case, as in the other, the doubt is doubt of the Church on its human side—the general Divine guidance over her destinies remaining unquestioned. Dwelling upon the revelations of history in ages past, and then, upon present dissensions between Christians of varying types, the great lack of loving-kindness, in both instances, becomes so apparent that the indictment of the doubter may well daunt us. I think we can only, one and all, in a spirit of intense humility, cry “*Peccavi!*”

Lord, forgive us, if through any fault of ours, known or unknown, we are, *ourselves*, standing between these wavering souls and Thee!

The great matter of Christian unity comes in here. That the divisions of Christendom are a prime cause of irreligion, doubt and general suspicion, on the part of the non-Christian world, no observer will deny. How great a share personal wilfulness has had in this disunion God alone knows! Even now, the smallest of the sects will not surrender its smallest shibboleth, not a speck of "mint, anise or cummin" for the sake of reunion with its brethren. No sacrifice can be made for the love of Christ, because, forsooth, the cummin, the paltry cummin—some mere non-essential of ritual, or some bit of doctrine over-accentuated and insisted upon to partial eclipse of the full orb of truth—is wilfully and wickedly made more compelling than "the weightier matters of the law, judgment, mercy and faith." In justice to the honest doubter, outside the pale of "any church," in mercy to perishing souls, in proof of faithful allegiance to the Lord who bought us, should not some concessions be made, in mere forms ecclesiastical, spiritual hobbies and things not essentials of the faith? It is a question of conscience; and, queerly enough, ecclesiastical conscience seems to be a different thing from the plain idea of right and wrong as it appears to the general sense of mankind. Take, for example, the good Baptists, who hold to close communion! Or, again, those conscientious scholars, who, with their "higher criticism," are sawing off the very tree branch they are standing on, by destroying faith in the authenticity and authority of Holy Scripture among myriads of men, who are led into this form of doubt by their influence! Who can wonder at the bitter protest of Dr. De Costa? Is it not all of a piece? All the legitimate fruit of disunion? Do we not need a central authority? Dr. De Costa is not the only man asking these questions. Others are stirred with many like searchings of heart, though he may be nearer to definite answer. It is of the Lord's mercy when doubt and dissension drive the earnest soul to profounder prayer and correspondent action. Then Faith, indeed, cries, "*Io Triomphe.*"

It would be an excellent thing, if some great thinker would

thoroughly expound this branch of our topic for the *GLOBE REVIEW*. Doubt, as generated by the shortcomings of believers and the divisions of Christendom, with its remedies, if such there be, offers a great theme—we will not say for discussion, which might engender acrimony—but for sweet and prayerful persuasion to good.

One thing should be said, here, of honest doubt which cannot be said of indifferentism, namely:—that it is a form of disease which lowers the system, spiritually. It depresses, being akin to melancholy, grief and despair; it has no self-importance to inflate the soul and buoy it up; wherefore, it must be treated with tonics. In some cases all the doubter needs is courage; give him this and he will banish his own spectres. It is often well, as we have said, to meet doubt with active effort in behalf of such truth as the weakened soul *can* accept, thus confronting the negative with the positive force of things. This the Salvation Army does, and succeeds in consequence. Its courageous spiritual attitude, like its drums and trumpets, brings inspiration.

The doubter must often be led, for his encouragement, to understand the relations of doubt to his own consciousness. As shadow proves the existence of light, so doubt proves activity of mental being.

“You do not exist,” said Doubt to a soul.

“You would not be, if I did not,” answered the soul. This reply has it all in a nut-shell.

In fine, doubt is but one result of nearness to the great unseen. The sight of fog proves ocean close at hand. The Infinite, coming down upon our finite spirits, bewilders them and doubt is this daze. It dissipates, like mist, in the light of faith and hope. Our Saviour’s attitude among men “of little faith” is always positive. However condemnatory of sin, it is ever hopeful, tending to courage. “Arise and walk!” is His word to the cripple. “Be of good cheer!” “Neither do I condemn thee. Go, and sin no more.” A future, a bright courageous future, is ever His gift. The doubter, Thomas, is not left to his doubts, but cheered and convinced by the Master’s presence and graciously given the proof which he imperatively needs, though his fellows, more sanguine, need it not.

In all this, of course, we are speaking of doubt in matters of religion and of good men as the doubters. "No rogue e'er felt the halter draw, with good opinion of the law." The evil-doer naturally doubts the wisdom and justice of the divine Judge whose verdict is sure to condemn him. With such doubters penitence and amendment are the only remedies.

The course of the Church in regard to these worries is replete with wisdom. Her services of *Glorias* and *Te Deums* shine in upon the soul, turning the thoughts of the feeble, despairing worshipper, from himself to the Eternal. The *Magnificat* and the *Ter Sanctus* of the Sacramental Office have the same splendid up-lift. It is her own strength, her power of Christ-presence, with which, like a good Mother, she would aid her hapless children.

To come to the root of the matter, unbelief, doubt and indifference are only modes of turning away from God. Their gloom springs out of this. Apart from the great Source of Light, what *can* exist but darkness? "In *returning* and *rest* shall ye be saved." There is light, and abundant glory, in the realm of the "Everlasting Yea."

CAROLINE D. SWAN.

Gardiner, Maine.

LUTHER AND JAMES I. AS BIBLE-MAKERS.

IN my studies of church history for the last thirty years, I have observed that all the heresiarchs from Simon Magnus down to Joe Smith, have invariably tried to give a semblance of authority to their pernicious tenets by corrupting the Bible, and then quoting from it whenever it suited their purpose, so as to delude more successfully their followers. Nor were the Protestant heresiarchs an exception to this rule, as we can see by the testimony which they bear of each other.

Zuinglius writing to Luther, concerning his translation of the Bible, in the New Testament of which alone, Staphylus discovered 1,000 corruptions of his own fabrication, says: "Thou corruptest the word of God, O Luther: thou art seen to be a

manifest and common corrupter, and perverter of the Holy Scripture; how much we are ashamed of thee, we, who have hitherto esteemed thee beyond measure." This seems to me to be exceedingly forcible language coming from one of his principal followers and staunchest adherents; but as he used it, we must needs admit it to be well founded, and in complete accordance with truth.

"Luther's German translation of the Old Testament, especially of Job and the Prophets, had its blemishes," says Kickerman, "and these no small ones," neither are the blemishes in his New Testament to be accounted as small ones, one of which is his omitting and wholly leaving out this in St. John's Epistle: "There are three who give testimony in heaven, the Father, the Son, and the Holy Ghost." Again, in Rom. iii. 28, to give a semblance of authority to the doctrine of salvation by faith without good works, instituted by himself, Luther adds the word "alone" to the text, saying: "We account a man to be justified by faith alone, without the works of the law." When admonished of this surprising and baneful corruption, persisting in that obstinacy for which he was famous, he said: "So I will, so I recommend; let my will be instead of reason," etc. Luther persists in having it so, and to cap the climax thus concludes: "The word alone must remain in my New Testament, although the Papists run mad, they shall not take it thence; it grieves me that I did not also add these two other words: *Omnibus et omnium, sine omnibus operibus omnium legum*; without all works of all laws." We are very sure that he was far from being inspired by the Holy Ghost when he gave utterance to such forceful and reckless language. But we suppose that he had some special reasons of his own for mapping out for himself and his followers, a plan of salvation by faith without good works. Again, Luther in requital for his animadversions on his own translation, or we would rather say mistranslation of the Bible, rejects the Zuinglian version and designates Zuinglius and his collaborators as "fools, asses, antichrists, deceivers, etc." That does not seem to savor much of Ciceronian elegance. However, we cannot fail to express our approbation of Luther's opposition to them, for what can be more deceitful and anti-

Christian than instead of our Saviour's words, "This is my body," to translate that passage "This signifies my body," as Zuinglius did in order to maintain the figurative signification which he attributed to the words of Christ and thus decry His real presence in the blessed sacrament.

When Froscheverus, the Zuinglian printer of Zurich, sent Luther a Bible translated by the divines there, he would not accept it, but as Hospinian and Lavatherus tell us, "sent it back and rejected it." The Zigurine translation was so distasteful to the Protestants "that the Elector of Saxony in great anger rejected and placed that of Luther in room thereof." Beza reproves the translation sent forth by Oecolampadius and the divines of Basil, affirming "that the Basil translation is, in many respects, wicked and altogether differing from the mind of the Holy Ghost." Castalio's translation is also condemned by Beza as sacrilegious, wicked and ethnical, insomuch, that Castalio wrote a special treatise in defense of it. In his preface, he thus complains: "Some reject our Latin and French translations of the Bible, not only as unlearned, but also as wicked and differing in many places from the mind of the Holy Ghost."

The learned Protestant, Molinæus, affirms of Calvin's translation, "that Calvin in his harmony makes the text of the gospel to leap up and down; he uses violence to the letter of the gospel and besides, he adds to the text." And concerning Beza's translation, which the English heretics especially follow, and which even forms the groundwork of their modern "revised version," as is attested in the preface thereto. Concerning this Beza's translation, I say, the same Molinæus accuses him of actually changing the text, and he also points out a multiplicity of corruptions, which he had inserted in the text of his so-called translation. Castalio also, who is called by Olsiander "a learned Calvinist and one skilled in the languages," reprehends Beza in book wholly written against his corruptions and says: "I will not note all his errors, for that would require a large volume."

Yet, this is the work from which the Apostate Tyndale made his "first true primary version" of the New Testament, and which has been incorporated in all the English Protestant Bibles down to the present day—that last failure of a Bible included. Would

that they manifested as much regard for the Latin Vulgate of St. Jerome as Alfred, Alcuin, Laupane, Anselm and a host of other English writers had done. If they did, they would not have allowed themselves to be torn from the centre of Christian unity at the time of the Reformation by a dissolute king and afterwards by his equally dissolute daughter, who is known in the history of that country by the soubriquet of "English Jezabel."

In short, Bucer and Osiandrius rise up against Luther for his erroneous version of the Scriptures; Luther against Munster, Beza against Castalio, and Castalio against Servetus, Illyricus against both Calvin and Beza. Horrible to relate, Staphylus and Emserus noted, in Luther's German version of the New Testament alone, about one thousand four hundred heretical corruptions. Yet Luther is the founder of the Reformation. If his Reformation was formed in accordance with his garbled, interpolated, and corrupt translation of the sacred Scriptures, I fear it did not rest on a very Christian basis, and that it was a very improbable and unreliable oracle of the healing truths of salvation.

We have seen that the Continental versions of the Bible were nothing but desecrations of the sacred volume. I am afraid the English versions of that age were not much better. We can form an estimate of them by the testimony of the most reliable Protestants of the time. In that well-known document, "A petition directed to his most excellent Majesty" (who, it is well known, apostatized from the faith of his good mother), they complain "that our translation of the Psalms comprised in our Book of Common Prayer doth, in addition, subtraction, and alteration, differ from the truth of the Hebrew, in at least two hundred places." This is strong testimony coming from such a source. After the English had separated themselves from the centre of truth they did not seem to derive much happiness from groping in the labyrinths of error. If two hundred corruptions were found in the Psalms only, and that by Protestants themselves, I would ask, how many might not be found in their Bible, from the beginning of Genesis to the end of the Apocalypse, if examined by a strict and impartial critic? And this

they made the ground of their scruple for using the Book of Common Prayer, remaining doubtful "whether a man may, with a safe conscience, subscribe thereto." Nay, they wrote and published an entire treatise, entitled "A Defense of the Ministers' Reasons for refusal of subscription," etc., etc., the whole argument and scope of which animadverted on some of the most glaring defects of the versions then in vogue. The studious and fair-minded reader can see for himself, in the beginning of that work, the title of every chapter, twenty-six in all, pointing to the mistranslations therein especially treated of. ("Petition directed to his Majesty," pp. 75, 76.)

Mr. Carlisle, another of them, avows "that the English translators have depraved the sense, obscured the truth, and deceived the ignorant ; that in many cases they distort the Scripture from the right sense, and that they show themselves to love darkness than light, falsehood more than truth." If his assertions are more true, as they necessarily are, to say the very least, they speak very badly for the Scriptural pabulum extended to the then existing generation of English heretics. When Doctor Reynolds made use of the last-named writer's objections against the Church of England, Mr. Whittaker, in replying to him, could but say: "What Mr. Carlisle and some others have written against some places in our Bibles makes nothing to the purpose ; I have not said otherwise than that some things may be amended." (Whittaker's Answer to Dr. Reynolds, p. 255.) The ministers of Lincoln diocese could not forbear, in their great zeal, to signify to the king that the English translation of the Bible "is a translation that takes away from the text, that adds to the text, and that sometimes to the changing or obscuring of the meaning of the Holy Ghost," calling it yet further "a translation which is absurd and senseless, perverting in many places the meaning of the Holy Ghost." Wherefore those Protestants of a tender conscience scrupled much about subscribing to it. "How shall I," says Mr. Burgess, "approve under my hand a translation which hath so many omissions and additions, which sometimes obscure, sometimes perverts the sense, being senseless, sometimes contrary." (Burgess' "Apol.," § 6.)

This great evil of corrupting the Scriptures being well con-

sidered by Mr. Broughton, one of the most zealous Protestants of the time, induced him to write an epistle to the Lords of the Council, urging them to cause a new translation to be made as soon as possible, "because," says he, "that which is now in England is full of errors" (Triple Cod. p. 147). Furthermore, in his notice of the corruptions then prevalent, he tells the bishops "that their translation of the Scriptures into English is such, that it perverts the text of the Old Testament in eight hundred and forty places, and that it causes millions of millions to reject the New Testament and run to the eternal flames." We are prone to think that so sweeping and vigorous a pronouncement fell gratingly and horridly on the ears of those of his contemporaries who were compelled to receive a faulty and vicious translation as their only rule of faith.

King James the First considered the Geneva translation as the worst of them all, and also asserted "that of the marginal notes annexed to the Geneva translation, some are very partial, some, untrue, and some, seditious." Agreeable to this also are the words of Mr. Parkes to Doctor Willets: "As for the Geneva Bible, it is to be wished that either it be purged from those manifold errors which are both in the text or in the margin, or else it be utterly prohibited."

Now these "primary Protestant translations" being thus confessedly "corrupt, absurd, senseless, contrary to the meanings of the original text, I would ask with Ward, "had not James the First just cause to affirm that he despaired of even seeing a Bible well translated into English." And whether such falsely translated Bibles ought to be imposed on the ignorant people, and by them be received as the Word of God, I refer the reader to the judgment of the world and do freely assert with Doctor Whittaker, a learned Protestant, "that translations are so far only the word of God when they faithfully reflect the meaning of the authentic original."

The English Protestant translations, or rather, I would say, mistranslations being thus exclaimed against, and cried down, not only by the Catholics, but even by the most fairminded and learned among the Protestants, such as Gregory Martin, who wrote a whole treatise against the errors contained in them, and

Bishop Tunstal, who discovered 2,000 corruptions in Tyndale's New Testament, it pleased His Majesty James the First to command that a new version from the original languages of the Bible be made, and "care be taken" as he said, to correct the corruptions which previous English translators had introduced into the text. If they were possessed of any kind of a tender conscience, I fear that they felt as Hercules did when ordered to depopulate the Augean stables.

Forty-seven learned men were selected from Oxford and Cambridge for the purpose, and rules were laid down for their guidance by order of the king himself. We do not imagine that James made those rules himself. He had not brains enough to do so. He merely expressed his approbation of them, and then ordered them to be put into execution. According to Dixon they expended five years in the performance of their task, which was no light one if they tried to accomplish it honestly and conscientiously. How they acquitted themselves of their charge, we will see. They began by excluding from their intended copy of the Scriptures the following books: Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, I. and II. Machabees, because they found them too condemnatory of the doctrine of the Reformation in general and of their own ill-defined and ill-founded religious views in particular.

Of the version which they produced, I will give Dr. Davidson's opinion. Writing in 1845, he said: "It need scarcely be said, that King James's translators have failed to apprehend the true meaning in many passages. Of the merit attached to their version, a considerable share belongs to Tyndale. Parker's Bible was the professed basis, and that was a revision of Cranmer's; Cranmer's Bible was a revision of Mathews's, or in other words, of Tyndale's. Thus King James's translation resolves itself in no small measure into Tyndale's."

But long before this criticism appeared it had been conclusively shown that King James's translators not "only failed to apprehend the true meaning in many passages," "but that they wilfully, shamelessly and criminally," as Bishop Mullen says, "mis-translated almost innumerable texts, with the obvious intention of persuading their readers that the Protestant religion was sanc-

tioned and the Catholic religion condemned by the Bible." (Bishop Mullens's "Canon of Scripture," page 310, a recondite work, kindly lent me for the preparation of this article by the learned, pious and zealous Rev. E. McAuley, of Miltown, N. B.) Furthermore, we can state that having been selected on account of their knowledge of the languages in which the Bible was originally written, it is not to be supposed that "they failed to apprehend the true meaning" of the text in passages which the merest tyro in those languages, at least with the assistance of the Vulgate and other early versions, could easily interpret, yet there are many such passages which those learned but insincere linguists mistranslated, and generally in a sense favorable to their own religious belief and condemnatory of certain time-honored and well-established doctrines of the Catholic Church. I would refer the reader anxious to know more about the matter to Ward's "Errata of the Protestant Bible," in which learned work he will find ample and irrefragable arguments to convince him that the faults attributed to James's translators are not exaggerated. Although many of the falsifications which Ward in 1688 so ably and learnedly exposed to public reprobation had, as he admitted, been corrected before that time, and others have been corrected since, we must, however, say that quite a large number have been corrected since; we must, however, say that quite a large number yet remains to prove conclusively that the men who made the last English Protestant version of the Bible "basely and criminally abused the trust reposed in them" and imposed on all English-speaking Protestants throughout the world, what is in many respects but "a mendacious, absurd and malicious parody on God's holy word." But before citing a few of the many instances in which these translators wilfully perverted the meaning of the text before them, so as to convince those into whose hands their version might fall, that Protestantism was the religion of the Bible and Catholicity a gross superstition condemned by the Bible, we must say a few words regarding the men whose labors on the Bible were for many after ages to regulate in a great measure the religious views of Protestants wherever the English language was to be spoken.

The forty-seven translators, as I said before, consisted of two

factions, the one Calvinists, and the other Episcopalians, who were bitterly opposed to each other, but who, at the same time were ever ready to bury their differences, and unite for the success of any scheme contrived for the extermination of what they regarded a common enemy, Popery, as they contumeliously designated the Catholic religion. The Episcopalians professed a heresy which originated in England; the Puritans, or more properly speaking, the Calvinists, advocated another, which had been imported from Geneva. Now with regard to the use of the word Image, which the previous translators had so unconscionably and scandalously interpolated into their versions on every possible occasion; it is true that they tried to make a more reasonable and appropriate use of it than their predecessors, but if they did, it was not with the intention of causing any special favors to be accorded to the poor Catholics of England, who were then suffering the direst persecution at the hands of the ascendant Protestants. Here is what Ward says concerning their employment of the word "Image": "The word Image being so shameful a corruption, they (James's translators) were pleased to correct it, and instead thereof to translate Idol according to the true Greek and Latin. Yet it appears that this was not amended out of any good design or love of truth, but either merely out of shame, or however to have it said that they had done something. Seeing they have not corrected it in all places, especially in the Old Testament, Exod. xx., where they yet retain *Image*: "Thou shalt not make to thyself any graven Image," the word in Hebrew being *Pesel*, the very same as *Sculptile* is in Latin, and signifies in English a graven or carved thing; and in the Greek it is *Eidolon*, an idol; so that by this false and wicked practise they endeavor to discredit the Catholic religion, and contrary to their own consciences (if they had any) and corrections in the New Testament, endeavor to make the people believe that Image and Idol are the same, and equally forbidden by Scripture and God's Commandments; and consequently that Popery is idolatry, for admitting the due use of images (Ward's Errata, page 22), I regret that lack of space prevents me from entering more fully into the subject, but the reader who wishes to have a more adequate idea of that matter

will find it satisfactorily expounded in any Catholic book of controversy, and especially in Challoner's "Catholic Christian Instructed," a work that has occupied the front rank in polemical literature for one hundred and fifty years.

The authors of the English Protestant version, have, in several passages, mistranslated the word *Sheol*, by rendering it sometimes *grave*, sometimes *pit*, and other times *hell*. The LXX translate it *Hades* and the Vulgate *Infernus*—these words generally meaning hell, or the abode of the departed not in heaven; although in the Scriptures, the Hebrew as well as the Greek and Latin word has been often taken to signify grave or death. But the meaning of that word in Hebrew as well as in the other languages just mentioned, may be generally inferred with absolute certainty from the context. This is particularly the case in the first passage where *Sheol* occurs, namely Genesis, xxxvii. 35. Thus Jacob, on being shown the bloody coat of Joseph, exclaims in his grief: "An evil wild beast hath eaten him, a beast has devoured Joseph. I will go down to my son to *Sheol* (hell) mourning." Jacob supposed that Joseph was dead and his body eaten by some wild beast. All these circumstances, it seems to me, prove that when the former said he would "go down to" the latter "in *Sheol*," he must have meant hell, for by going to Joseph he could not have meant Joseph's body then (if not already digested) in the stomach of some "evil wild beast," as he supposed, and not in the grave.

By "going to Joseph," he therefore intended to say "to the soul of Joseph." But where was the soul of Joseph? Not in the grave nor in heaven. Where then? In hell, or in the abode of the departed spirits. But what was that place? Not the hell of the damned, but a place distinct from it, as well as from heaven, for no one will say that Jacob supposed the soul of his son was yet in heaven, much less among the eternally reprobate. Jacob, therefore, believed in the existence of a place in the other world, designed as a residence for those holy souls, which saved by their faith and good works, from the doom of the wicked, were patiently waiting until heaven should be opened to them by the Redeemer. Their abode is known among Catholics as *Limbo*, or Abraham's bosom. (A. Lapide on Luke xvi., 22.)

Lest this evident conclusion might be deduced from the text, and the existence of more conditions of being than two in the future world thus be established, together with the probable existence of purgatory (though it might have been well for themselves if they were allowed into it) King James's Oxford and Cambridge translators rendered Sheol by grave, as if the inspired language of Jacob was absurd. Yet to show their inconsistency and insincerity, I may state that when they found Sheol in other texts, they hesitated not to translate it by the word *hell*.

These few examples taken out of many of the same sort will, I trust, enable the reader to form a correct opinion of the merits, or, more properly speaking, demerits of the Protestant Old Testament as brought out by James's translators. "Their version," according to one of the first biblical scholars of our century, "is full of errors resulting not only from want of knowledge, but from the absence of all intention to present fairly the meaning of every text that bore in any way on the points of controversy between themselves and their Catholic fellow-subjects." Now we will discuss a few of the most glaring defects to be encountered in their New Testament. Let the reader who has some knowledge of Greek look at Math. xix. 11. There he will find the words, *on Pantes chorousi ton logon touton, all hois didotai*. If he seek the same passage in our Testament, he will find it faithfully rendered as follows: "All men do not take this word, but they to whom it is given." In James's "authorized version," it runs as follows: "All men cannot receive this saying, save those to whom it is given." Thus they interpolated the word *cannot* though it had no existence in the original. I suppose, if St. Matthew wished to make use of the word *cannot* he would have expressed by *dunantai*. They boasted of having translated their New Testament from the original Greek. I am afraid that on many occasions they did not do much honor to the "original Greek."

Again, with regard to that passage in I. Cor. vii. 9, which our Bible renders literally and faithfully as follows: "But if they do not contain themselves, let them marry." The Protestant version has it, "But if they cannot contain themselves, let them marry." I am prone to think that if St. Paul came to life and

found them making so free with his language he would have delivered them up to Satan "that they might not learn to blaspheme," the same as he did to Hymeneus and Alexander. This *cannot* of theirs, for *do not*, as found in our Bible, is another of their unauthorized insertions, because it is not contained in the original *ouk en Krateuontai*. I know some Jesuit colleges, in any of which, if a student should thus imperfectly translate his Demosthenes, or even his Greek Testament, which is far from being so difficult as the other, his professor would visit him with condign punishment. But the Jesuits had not the translating of James's New Testament. If they had, it is very certain that they would not have disfigured it with such revolting blemishes as the forty-seven Oxford and Cambridge professors did.

The necessity of communion under both kinds was and is insisted on by Protestants of all denominations, who are unanimous in their condemnation of the Church for administering communion only under one kind. But being aware that they needed Scriptural authority for recommending that novelty, and not finding any suitable to the occasion, they decided on manufacturing something that would tide them over their difficulty. So by a substitution of one little conjunction they apparently succeeded in enlisting St. Paul in their behalf. Here is the text of St. Paul, I. Cor. xi. 27, as found in our Bible, and literally and faithfully translated from the Greek, on which they tried to base their pretensions: "Whosoever shall eat this bread, or drink this chalice," etc. That passage seems to me to very plainly indicate the necessity of communicating only under one kind. However, the Protestant translators, undeterred by the awful majesty of God's holy word, sacrilegiously substituted *and* for *or* as found in the original Greek, so as to make the passage read thus: "Whosoever shall eat this bread and drink this cup," etc. It is no wonder that many learned and sincere Protestants, on collating their Bible with the original texts, note its erroneousness and unfaithfulness, and arrive at the conclusion that a Church resting on such a false and unstable foundation cannot be of God. It is not surprising then also that they reject its tenets and come to the depository of Christian truth. However, we must state that the revisers of the latest version, which was published with such

a flourish of trumpets in 1880, substituted *or* in this particular passage for the *and*, sacrilegiously intruded into it by James's unprincipled amalgamation of Calvinists and Episcopalians.

Protestants very generally suppose that the inspiration of the Scriptures, as we have them, is clearly established by several passages contained in them. As if the point could be proved otherwise than by the authority of the Church. Among the passages to which they appeal for their purpose is II. Tim. iii. 16. But even this, were the rendering of it true, as found in the "authorized version," would fail to demonstrate the proposition in behalf of which it is cited. Our version says: "All Scripture inspired of God is profitable to teach." The version of James's free-lance translators has it: "All Scripture *is* given by inspiration of God, *and* is profitable for doctrine." The revised version gives it: "Every Scripture inspired of God is also profitable for teaching." The text, as presented by the Catholic version, is substantially the same with that of the revision. They both omit the *and* (Kai), which was unwarrantably inserted in that passage of James's Bible. And we can also say that neither of them has this first *is* as presented in the authorized version, because it is not found in the original Greek. Dr. Clark remarks that this sentence is not well translated in the Protestant version, and that it should read as follows: "Every writing divinely inspired is profitable for doctrine." Then I would respectfully ask, what estimate are we to form of James's translators? I am afraid we must necessarily adopt the conclusion that they had no respect for either the Old or New Testament, except as a document to be adulterated as they pleased, and thus put in shape for sanctioning their Protestant principles. Thus they, in the present case, without the fear of God before their eyes, or the slightest shadow of reverence for His holy word, inserted the verb *is* where St. Paul had not used it, so as by it to give apparent approbation to their own "vile version," as a certain acrimonious critic designates it. It is not surprising then that a certain writer, well versed in Biblical criticism, writes: "James's Bible is no more of a guide to salvation than the Koran of the Mohammedans, the Eddas of the Scandinavians of old, the Pitikes of the Buddhists, or the Zendavesta of the ancient Persians."

I hope that the Protestants who may scan what I have written will take it in good part, and that they will be induced by it to read and study our Bible, which will teach them the way and grounds of truth. As for the Catholics who may see this article, I hope that it will give them, if possible, a juster appreciation of their own Bible, that it will inflame their ardor for the study of it, and that it will be to them a new incentive for putting in practise its teachings.

REV. C. O. SULLIVAN.

Machias, Maine.

ANGLICANISM IN 1900.

THE "opinion" of the Archbishops of Canterbury and York, that is, their interpretation of the act of uniformity of 1559 as prohibitive of incense and processional lights, has, according to the *Church Times*, tended to widen the breach between the "Catholic-minded" clergy and the bishops. And this the writer asserts, because the bishops have hastened to translate an "opinion," which should have made for peace, into a command which it is treason, or worse, to disobey. For the most part, with the exception, in fact, of about thirty "recalcitrant priests," the Ritualists have submitted, for the time being, at all events; but the *Church Times* has warned the bishops, in no uncertain terms, that any attempt on their part, to prosecute the "irreconcilables" will, inevitably, cause those who have yielded a more or less willing obedience to "reconsider their position" and "stand by their persecuted brethren."

That is one aspect of the matter. The bishops may, or may not, be forced to take action; they must, however, be thankful that Sir William Harcourt and the other champions of Protestantism in Parliament, will be too much occupied, for a long time to come, with the Transvaal war and the mistakes and blunders of the Government in connection therewith, to devote any attention to Episcopal shortcomings. The *Church Times*, however, is very angry at the optimism of those members of the "Cath-

olic" party who think that they have rather scored than otherwise, and points out that they seem to forget the purely Erastian principles on which the Lambeth opinion is founded, and how the fact that the bishops have, one after another, twisted the opinion into an injunction opens the way to a renewal of all the contention and bitterness of former years, which, it was hoped, might be passing away.

The opinion, moreover, as being adverse to the use of incense, must, as the *Church Times* proceeds to point out, militate against the Anglican claim to "Catholicity" in the eyes of the "incense-loving Easterns." That the Easterns have, consistently and inflexibly, refused to recognize the validity of Anglican orders, is passed over in judicious silence, but there is, undoubtedly, a measure of truth in the statement. It is one of those proverbial straws which show which way the wind of tendency blows. That a church should claim to be "Catholic" in which, on the authority of an act of parliament three hundred years old, the two primates have declared that "the sweet oblation" must not be offered, must, to members of "The Holy Orthodox Church," appear too palpably absurd to merit serious discussion. So that both as regards the internal peace of the Anglican communion and its external relations, the Lambeth opinion cannot, certainly, be pronounced a success.

In view of which, the January conference of the so-called "Evangelicals," possesses an interest for Catholics which, otherwise, might not attach to it. The *Church Times* would fain have us believe that "Evangelicalism" is merely a "certain attitude of mind towards religious questions, a narrow groove in which the thought and practise of a certain section of English Christians has been running for a century or more . . . only a temper, a habit of thought." On the other hand, the *Standard*, which may be taken as representing the great body of "moderate" Anglicans, states distinctly, that "with the older clergy, down even to the middle of the century, to be Evangelical was still to savor strongly of "Geneva, of Election, and Predestination;" that they were, in fact, Calvinists. As such, they could hardly be expected to agree with the declaration of one of the speakers at the recent conference, to the effect that one of the

distinctive principles of Protestantism is: "That complete liberty of conscience and the right of private judgment are the prerogatives of the believer in Christ." This, as the *Church Times* justly remarks, was not the mark of the Dutch Calvinists, nor of Calvin himself, not even of the "English Church" in the past, as witness the burning of Anabaptists in the early part of the seventeenth century, the Test Acts and the repudiation of Transubstantiation required, until a comparatively recent date, of every member of Parliament. "Above all," the same writer adds, and every one familiar with the older Evangelicals can bear out the truth of the statement, "it has never been a characteristic of those who boast in the name of Evangelical."

But the statement passed unquestioned at the "Evangelical" conference, as did also, apparently, others no less significant of the altered spirit of the party. The text, so to speak, of the conference was the description of the "Church of England," by the late Archbishop Benson, shortly before his death, as "Catholic, Apostolic, Reformed, and Protestant." As to "Catholicity," one speaker affirmed that "Catholic truth, in a time of controversy or in an age of individualism, is the truth held by the general Church, as distinguished from special opinions and private interpretations and party catchwords;" which is admirable, doubtless, but which reads more like the Ritualistic appeal to "Catholic consent" than the utterance of an "Evangelical," which even the additional statement that "we are national or we are nothing," cannot wholly mar. All depends, of course, on the meaning attached to the word "Catholic," also to the term "the general Church," but, even as it stands, the pronouncement marks a long step forward on the part of those who, hitherto, have been, before all things, Protestant.

As to that last term, "Protestant," another speaker had much to say well worthy of note. Chiefly, however, that "there is such a thing as a spurious Protestantism;" that it is not in accordance with "the true Protestant spirit" to renounce "the use of some of the richest blessings vouchsafed by Almighty God to the human race, on the ground of what seems to us their misuse in the services of the Roman Cath-

olic Communion and of its imitations." Seeing that a former speaker had admitted that in ritual the English Church "may occupy the whole breadth between the stern, simple Puritanism of an isolated hamlet and the Choral Eucharist of St. Paul's Cathedral," it may fairly be inferred that by these "richest blessings," seemingly "misused" by Romanists and Ritualists, are meant music and ritual. Truly the "Evangelicals" are "getting on."

The truth is that these leaders of the "Evangelical" school have begun to recognize that "simple services," "Gospel sermons," with churches unadorned and closed from Sunday to Sunday, are no longer of the essence of "Protestantism;" that "Catholicity" has come into fashion, and that, unless they are to own themselves defeated they must be "Catholic" too. Doubtless the Pope's decision in respect of Anglican orders, to which one speaker alluded as "the strange insult the Roman Pontiff had conveyed to the whole Church of England," may have helped to bring about this verbal "rapprochement" between two "schools" hitherto so bitterly opposed, just as it has had much to do with the renewed vindictiveness of Ritualistic jibes and accusations against "the Roman Curia" and "the Italian Mission in England."

For the "rapprochement" is, after all, merely verbal, and cannot be anything else. The Ritualist claims to be "Catholic" and appeals to "Catholic consent," the Evangelical speaks of the "Catholicity" of the Anglican communion and defines "Catholic truth" as being "the truth held by the general Church." Yet each, as a matter of fact, puts his own interpretation on the terms so glibly used, and reads his limitations into them, and there is no more real agreement between them than there is between the most advanced Ritualist and the members of the One Church of Christ. "The voice is Jacob's voice, but the hands are the hands of Esau:" the Ritualist fails to see that "Catholic consent" can only be defined by the infallible authority of Christ's vicar; the Evangelical forgets that between "the stern, simple Puritanism of an isolated hamlet and the Choral Eucharist of St. Paul's Cathedral" lies all the infinite difference between the Real Presence and "the real absence."

That those "richest blessings" of ritual and music, "misused" by Catholics and by Ritualists, symbolize, by universal consent, the adoration [due to the Eucharistic God, that "worship of bread and wine" which, as they consistently deem it, is "rank idolatry."

It is this "diametrically opposite teaching concerning the Sacraments," to use Lord Halifax's pregnant phrase, which must divide the two extreme "schools" of Anglicanism until one or the other shall change both its beliefs and its terminology. It is this "difference" which all the rhapsodies about "Catholicity" and "God's richest blessings" strive in vain to gloss over, as if it had no existence; the glossing over, or minimizing of which is the most distressing phase of Anglicanism, as it presents itself to a sympathetic Catholic observer in this present year of grace. The doctrine of the Real Presence is either true or false: if true, to deny it is to insult Almighty God; if false, to hold it is to be guilty of the basest idolatry. Yet those who hold it true remain in communion with those who deny it, whose "form of thought," they say, "may be deficient, and their phrases not our own!" Their "form of thought!" That is, their inability to believe that, after the prayer of consecration, God Himself is present on the Altars of His Church; this is merely a deficiency! Their "phrases not our own!" Those "phrases" repudiate with horror what "we" profess to hold most sacred; yet, because they too lay claim to the name of "Catholics," "we" will welcome them as brethren! In saddest truth, if the "Evangelicals" have made a verbal advance, the Ritualists have made a real retrogression. Such, however, is Anglican "comprehensiveness" up to date!

At the root of all this there lies, obviously, the lack of any grasp of what is meant by "Divine faith;" in an "infallible" Bible on the part of the "Evangelicals," in an infallible Church on the part of the Ritualists. If the Bible is, in truth, "infallible," then to have fellowship with a "heretic," a man who teaches false doctrine, is to disobey God's command, given by His Apostle, is to become a partaker of other men's sins. If the Church is infallible, which she must be, if divine, to communicate "in sacris" with "heretics," is to assume the responsi-

bility of their heresy. The Ritualists, however, would rather be at peace with "heretics" who have suddenly laid claim to "Catholicity," and Evangelicals at peace with "idolators" than admit that the "Catholic truth" of "the general Church" is against them all. But the Lambeth opinion may, even yet, make Ritualists "reconsider their position," and "Catholicity" may grow, from year to year, more attractive to "Evangelicals," so that, ultimately, being drawn in fact, and not merely in fine-sounding phraseology, nearer to each other, they may learn, in God's good time, the real meaning of "Catholic truth" and "Catholic consent."

FRANCIS W. GREY.

Westbury, England.

GLOBE NOTES.

THE title page, index, etc., of volume nine of the GLOBE REVIEW should have been printed and placed in the front part of number thirty-six—the last December issue, of that volume. By a singular oversight the matter was forgotten until it was too late to have the work properly done. The matter indicated is now printed and placed in the front of this issue of the GLOBE. Persons who wish to have their volumes bound may remove the four pages from the present issue and hand them to their binders, who will do the rest.

Mistakes will occur in the best regulated families and as the GLOBE REVIEW is said to be somewhat erratic—not absolutely regulated, but pointing a little north-northeast for the polar star now and then—this matter of the index will be readily forgiven.

But here is "a pretty how do you do" as quoted from a recent issue of *The Review*, St. Louis.

"*The Catholic World Magazine*, 'Non-sectarian and interdenominational.' The Paulist Fathers advertise their *Catholic World Magazine* as 'non-sectarian' in Catalog 49 of Moore's Newspaper Agency, of Brockport, N. Y. Following is an exact copy of their advertisement: 'The Paulist Fathers' *Catholic World Magazine*. Circulated Among All Classes. It is Non-Sectarian and Interdenominational."

This seems to be the last specific freak of these total abstainers from everything that is really manly or truly Catholic—even from whiskey. In New York City where the interdenomina-

tional cranks hold their meetings for the purpose of catching Protestants by false reasoning—for no one ever suspected the Paulists, so-called, of true or sound reasoning—the dear innocent Catholic old women, who go by the Paulists hall displays—cross themselves while passing and speak of said meetings as the “anti-Catholic meetings,” never dreaming how near to the exact truth of things their instincts have led them. It was St. Paul himself who boasted that he was all things to all men, if so he might win some to the truth—but even he with all his breadth of mind and culture would hardly have called himself in any one of the various parchments of his that have come down to us—“interdenominational”—yet there were heresies in his day as now.

“Hold thou the truth, define it well, for fear divine philosophy may press beyond the mark and be precursor to the lords of hell.” But what do the editors of the *Catholic World*, so-called—that is *The Interdenominational Catholic World—the non-sectarian Catholic World*—the slimwaisted, shifting and shiftless *Catholic World*, that boobies praise and that all able-minded Catholic people deplore—what do those gentlemen know or care about philosophy, or heaven or hell, so the unwashed call them liberal and the rest of us take them for the triflers they really are.

Here is another striking revelation of Catholic truth and veracity. In a recent issue of *Donahoe's Magazine* there was a full page of original bluff and puffery, beginning with an appeal to the “one hundred thousand readers of *Donahoe's*,” etc.

If you bring a Boston man up short on his facts, he will bluster a little but eventually settle down to quiet recognition and still other forms of bluff.

Now, in the face of this high and loud sounding “one hundred thousand readers,” the GLOBE REVIEW is willing to wager ten to five, in limited amounts, that *Donahoe's Magazine* has not over *threethousand* actual paying, voluntary subscribers in the whole United States, and that its actual sales for cash on the news-stands and in book stores of the whole country do not reach one thousand copies per issue. We are not counting the extra lots supplied at any price to puffed and wildly theatrical shiftlings, or to raw and half-stripped baseball or football clubs, etc., etc. We are speaking of actual voluntary paying subscribers and of actual sales.

Of course it is easy to let one's imagination run away with the facts, and these are statements that sound well, but that will not hold water. Boston has long been familiar with this sort of statement. One Samuel Adams, a hundred and more years ago,

and his patron, Mr. John Hancock, were adepts in this business. The old foxes ate sour grapes and the children's teeth are set on edge. Indeed, this sour grape affliction has given a nasal harshness to the Yankee speech and everybody must have noticed that when men are lying instead of speaking the truth, it is natural for them to assume an importance of manner and an eloquence of language which in no wise belongs to them. Still, in the long run we think with Mr. Wm. Shakespeare's M. Wolsey in "Henry VIII.," that truth wins more than falsehood, even in Boston.

Heaven knows, the people of this generation are fools enough as regards any discrimination in their reading. The filthy newspaper has made its own type of cheap and nasty civilization, but bad as the average public is, and stupid as it is, it would be difficult to believe that in all this broad land there are a hundred thousand fools foolish enough to read *Donahoe's Magazine*. These are things we did not say in our article on "Catholic Journalism" last year.

Here is another streak of Catholic journalistic intelligence and unverification. This time from the *Catholic Telegraph*, Cincinnati:

"Trappists in Massachusetts. The Rev. Father Murphy, the head of the Order of Trappist Monks in the United States and Canada, has returned from Rome after a seven weeks' visit, with permission from the General of the Order for the building of a monastery in Medway, Mass. The only thing remaining to be done before the deal can be consummated, is to have it ratified by Archbishop Williams, and his sanction has been asked by the authorities in Rome. The tract of land to be used embraces nearly seven hundred acres. It is understood that the building will begin early in the spring and that the monastery will accommodate about fifty monks. There is but one monastery of this Order now in the United States, at Gethsemani, Ky."

The GLOBE REVIEW is a "convert," its editors are converts. We do not pretend to know it all. We do not pretend to have inside tracks to information. The hip pocket of the Propaganda is not a power in our declarations. We leave all that to the infallible editorial clerics of the inspired and utterly stupid organs of the Church. But it is within the certain knowledge of this writer that the concluding paragraph of the Cincinnati Catholic organ is an absolute falsehood. At New Mellary in Iowa, twelve miles west from Dubuque, there is to-day and for many long years has been a monastery of the Order of Trappists, with its beautiful buildings of Ohio free-stone, with its devoted company of monks, useful in a thousand ways in that great western country.

Many years ago it was the inestimable privilege of this writer to meet the then executive head of that Order, to sup with him and to talk with him, and we here bear testimony that for piety and true Catholic manhood we hold him to this day as worth a whole ship load of all the best clerical Catholic editors we have ever known.

Moreover, we have visited this sacred monastery ourselves, have seen their beautiful devotions; have examined the beautifully illuminated sacred books in its chapel, and if the new affair at Medway, after the lapse of many years and with all the patronage of His Grace the Archbishop of Boston, shall accomplish among the hardened Yankees what New Mellary Abbey has accomplished among the broader-minded Westerners, it will be doing remarkably well.

Moreover, it would seem that the Catholic organ of Cincinnati ought, in its dull and stupid-headed omniscience to have known something of New Mellary and not to have made such an unpardonable blunder.

Here is another little screed of so-called "Catholic" moonshine and verdant lunacy, from *The Midland Review*, Louisville :

"Thorne's GLOBE REVIEW for December has appeared, and, we are glad to observe, has scarcely a word to say of *The Review* and its editor. This is well, perhaps, for all concerned."

We have some intuition, but we do not pretend to bank on it when dealing with the ambiguous and Delphic utterances of a Western Catholic editor..

In the first place we do not understand whether, by *The Review*, the editor of the amateur *Midland* means his own *Review* or *The Review*, edited by Mr. Preuss, of St. Louis.

As a matter of fact, of law, and of courtesy, the green-as-grass man of *The Midland Review* has no right whatever to speak of his wild-eyed and sentimental sheet as *The Review*. Nor has he any right to allow correspondents as ignorant as himself, or more so, to do so. But that is a matter between Mr. Preuss and Mr. Charles J. O'Malley, if you please. Mr. Thorne is simply giving a little more instruction free gratis. Let the two great editors fight it out.

In this dilemma, however, we will cover both points, so that indeed it may be "well for all concerned." In our article on British versus Boer Dominion in South Africa in the December GLOBE, we deliberately relegated the editor of *The Midland* to and among that herd of Bourke Cochran wild asses whose ears are not long enough to hear what the heralds of the ages are proclaiming ; and we now wish him and all his assistant idiots much joy in their unsophisticated career. In the GLOBE Notes

of the same December issue we spoke frankly and admiringly of the editor of *The Review*, St. Louis, as easily the leader among all the Catholic editors in the United States; and if this fussy and inconsiderable nobody of the *Midland* thinks that there is any danger in this, to any or to "all concerned," let him open his silly lips and state his objections like a man, or forever after hold his peace. We are not in this business for bluff or buncombe, but for truth. Understand?

Here is another little Catholic infelicity. We notice from various of our exchanges that Rev. Dr. De Costa and Rev. Austin Adams are engaged to lecture before the various branches of "The Knights of Columbus," so-called, etc.

We have only words of sympathy, good cheer and good fellowship for the reverend gentlemen named. We give them their titles because we believe that they are entitled to them, and, as far as their labors are, first of all, for God, truth, and no hedging, we wish them god-speed and heaven's richest blessing. They have voluntarily relinquished positions of honor and emolument in order to follow their convictions that the Catholic Church is the only Church of God in this world, and they deserve something better at the hands of the Catholic Church in America than to be thrust into this worldly sphere of lecturing for a living before such so-called Catholic institutions as choose to hire them. It is not with the lecturers that we have any controversy.

But if the Catholic Church in the United States expects to hold the respect and honor of its own intelligent membership, or to command and hold the respect of the millions of the community, it must, sooner or later—and the sooner the better—sit in judgment and condemnation upon this upstart hoodwinking, big dinner-giving manifestation of modern Catholic duplicity.

That is rather brief, but it is quite to the point, and those priests who, in their trusting, benevolent hearts, and in the hope of doing good, have allowed themselves to undergo the humiliating humbuggeries of initiation into this order will perfectly understand what I mean.

A word ought to be said here regarding certain biblical or anti-biblical articles in the last and in the present issue of the *GLOBE REVIEW*. Mr. Mallock's article of last year in the *Nineteenth Century* seems to have started a perfect hornet's nest of biblical critics. I have reason to know that Dr. Reiner's article in the December *GLOBE* was written before Mr. Mallock's famous paper appeared, and though it contained ten times more scholarship than that of the popular Englishman, and was written by a very loyal Catholic and a convert, American Catholic

editors generally, and with their usual capacity for blundering over the true thing and praising the false thing, went into hysterical praises of the Mallock budget of pretension and gave only the faintest recognition of Dr. Reiner's able production.

There are two faults to be noticed here: *first* the general inability of our mere hack Catholic editors to distinguish between genuine and sham ability; *second*, a constant tendency to accept and praise the work of any Protestant or infidel writer in preference to the work of a genuine Catholic, especially when the work of the unbeliever exposes, or pretends to expose, some weakness or imperfection of Protestant belief or practise.

The instance here referred to is only a passing example. Another instance quite as ridiculous and noticed in another part of this magazine is the case of "the great Protestant theologian Professor Starbuck" and his exposures of the weaknesses of Protestantism, which exposures the *Sacred Heart Review* of Boston has made the leading attraction of its pages for the last year or two, treating them and their author with great consideration, as if they really contained original work and news of actual value, whereas as is well known to true Catholic scholars and now pointed out elsewhere in this REVIEW, they are the cheapest hodge-podge of second-hand, borrowed and stolen and mended old clothes that any tailor ever foisted on his all too credulous and ignorant customers.

Great is Starbuck in the estimation of the sadly hoodwinked and untaught Catholic editors of this country. But let the dead squabble with the dead. We can do them no good.

Again and again I have said in this magazine that if we Catholics would devote more attention to correcting our own blunders and prevailing vices and not crow quite so much over the blunders and vices of Protestantism we might be a far more desirable crowd to live with or to write for.

Rev. Father O'Sullivan in his article in this issue on various Protestant Bible makers shows great zeal in finding errors in Protestant Bibles and in denouncing the translators of these Bibles, without one word as to the errors that have crept into the Douay Bible, and it seems to me that he often attributes base motives to the Protestant translators where the errors recorded could be quite as easily explained by attributing them to mistaken judgment, difference of opinion, or mere oversight. Then Luther is hauled over the coals for omitting a passage from evil intent, whereas said passage was omitted in some only, and retained in other versions of the Luther Bible, and as is well known to scholars, had better be omitted from all versions of the Scriptures, Catholic as well as Protestant.

I think it was Carlyle who said about fifty years ago, when this Bible matter was up for one of its periodic discussions, "Talk of plenary inspiration and the like, get a little of the real article into thee, into thy own soul and life and thou wilt argue less about the presence or absence of it in the Scriptures."

I often feel like saying the same words to the critics of the Bible in our own day. If with all its faults it was not infinitely superior to the poor jargon written about it, there had never been any Bible discussion at all.

I do not like to give too much notoriety to insignificant writers or to the stupid sheets they write for; but it is sometimes necessary to deal with the small things of this world. Here is one of them.

A writer in the *Midland Review* of January 11th treats of "Mr. Thorne's Intemperate Style." It is funny, but even Mr. Thorne's enemies have again and again said the loveliest things of his style. But here is an imbecile, a mere guttersnipe, an unknown and contemptible nobody from Chicago, who quarrels with Mr. Thorne's style. We pity his unappreciative ignorance, and suggest that he try it again. O'Malley will open his columns to any slander of Mr. Thorne, so the Chicago man can use up what little wit he has in abusing the editor of the *GLOBE*. According to the Chicago man's own statement he accepts the *GLOBE* Review as a charity from a friend; and he says that he has been reading it for several years, and he presumably borrows some of the Catholic papers; perhaps he begs from other friends some of our Eastern literary weeklies, and yet spite of the fact that the *GLOBE* has been liberally noticed in these and in a large number of leading dailies throughout the country, and in spite of the fact that he has read the *GLOBE* for years, and that he presumes to know something about theology and government and literature, he pretends not to know who "this man Thorne is." The sly and ignorant booby!

Until he shows a little more sincerity and ability he may rest his ignorant soul in the soothing consciousness that "this man Thorne" feels toward him much as he would feel toward a yelping pug—slightly annoyed, but too pitiful even to kick the offender.

In the notice of the December *GLOBE*, which appeared in the *New World*, Chicago, issue of January 27th, we seem to detect the clear head and the genial hand of the editor. We wish that other Catholic editors would follow the example of Mr. Dillon and treat the *GLOBE* according to its merits as far as they have ability to understand its merits. Instead of this the nameless and skulking nobodies allow themselves or others to write the

most scurrilous and contemptible rubbish in abuse of Mr. Thorne, because Mr. Thorne gives utterance now and then to words which very inadequately portray the blasphemous utterances of some of their prelatical or priestly pets, and so make it necessary for Mr. Thorne to rack his brain for words that may fitly portray the filthy and imbecile character of the editorial utterances here complained of.

If Catholic editors will treat my work on its merits I will treat their motives and themselves on their merits. Till then there is not enough real stuff in the whole gang of them together to make me afraid of them or to force me to quit cursing and despising them.

In the *New World* notice referred to, as my recollection serves me, Mr. Dillon lays too much stress upon the negotiations between Sir Alfred Milner and President Kruger touching the retention of British citizenship on the part of those Outlanders who were to take the oath of allegiance to the Kruger government.

I suppose Mr. Dillon is familiar with the fact—and I have been assured of the fact by British and American jurists—that when any subject of the queen becomes a citizen of any country, say of the United States, and notwithstanding the fact that in so doing he forswears his allegiance to Great Britain—he is still a subject of the British crown and can in case of need claim British protection in any part of the world.

My view of the British and Boer entanglement is that if Sir Alfred Milner or any other respectable Englishman had been allowed to settle the matter with Kruger the matter could have been, and that it ought to have been, settled by diplomacy. But the Hon. Joseph Chamberlain being a rascal and a renegade without other motives in this world than personal ambition, and being in a position to assert his power, so cut short the negotiations that Kruger saw that Chamberlain meant war and if so that he should have it quick as lightning.

In this particular I think that Kruger was smart and wise, that is, that in this lightning policy of fighting was his only chance—diplomacy having failed. At the same time I hold that the paragraph from my article quoted in the *New World* must stand, viz.: that England having been attacked was bound to fight till she had killed the last Boer's cub or till she herself was whipped to death.

There is no manly way out of a fight that has been forced upon you but to conquer or be conquered. It gives me pleasure to answer a critic as best I can in all kindness and appreciation of him and of his criticism, when he makes a genuine critique as

in this instance, but I here warn all those nameless and skulking hirelings of Catholic journalism that I will pursue them in their strutting ignorance of true literature or of any high thought, until I find who they are and then till I drive them from their assumed superiority into the mud holes of oblivion and contempt where they belong. I am now better, thank you, and in no sense weary of the fight.

During the month of January there appeared in the *Midland Review*, a little weekly sheet published in Louisville, Ky., a paragraph, stating that one Admiral James Jeffries Roach had a week previous published a terrible article on Mr. Thorne in the *Boston Pilot*, tearing the editor of the *GLOBE REVIEW* to pieces, under the enormous title of "Treason, Libel and Billingsgate." By treason I suppose the "Admiral" had reference to certain utterances of mine in the December *GLOBE REVIEW*, wherein I pointed out the idiocy and blasphemy in a certain speech of Archbishop Ireland's, and the title of the Admiral's terrible article seems to imply that this Roach of the navy is still ignorant of the fact that in the United States, and according to the Constitution thereof, treason consists not in uttering or publishing the truth, no matter how earnestly, but in taking up arms against the government of the United States; but how can anyone expect a Boston Roach to know anything about the Constitution of the United States!

By libel I suppose the Admiral refers to certain expressions of mine in the article named, reflecting sharply upon the character of his grace of St. Paul as seen in the light of certain northwestern land speculations, but his grace of St. Paul is entirely capable of taking care of himself, and the editor of the *GLOBE REVIEW* is too old a man to be caught libeling any person, though always ready to stand by his words, but of course, in the fervid glow of such eloquence as usually flows from the mouths of Catholic editors, Mr. Thorne might be accused of almost any outrageous "indecentcy."

By "Billingsgate" I suppose Admiral Roach, of Boston, refers to certain epithets of mine in the article referred to, but there are no epithets of mine in that article that did or ever can adequately portray the boundless conceit, ignorance and blasphemy of the speech I was criticising.

In speaking of the Admiral's production, I have been obliged to guess at its contents from the headline and from what the useful and accommodating and poetic editor of the *Midland Review* said of said article.

About the 24th of January, I wrote to the editor of the *Boston Pilot*, asking him to oblige me by sending the copy of the

Pilot referred to in the paragraph named. I enclosed the printed paragraph and also postage stamps to cover the expense of a single copy and the price of mailing. Up to this date, February 1st, I have had no reply to my letter.

From the Pirates of Penzance to the American-Spanish war Admirals have been queer ducks, any way. In the *Saturday Evening Post*, Philadelphia, issue of January 20th, Molly Elliot Seawell had a capital story called "The Admiral's Ward," at the beginning of which there is this bit of feminine wisdom:

"Vice-Admiral the Honorable Algernon Charles Harford, commanding Her Majesty's Ship Imperious, had the idiosyncrasy common to navy men. Modest concerning his professional acquirements, and singularly just in his estimate of his own powers and qualifications as a seaman, he had a preposterous confidence in himself regarding all shore affairs.

"Your truenavy man is the most unassuming man in the world in his own sea bailiwick; but put him ashore and there is nothing, from riding a broncho to raising cabbages at a profit, that he does not know more about—or thinks he does—than any landsman going. The more delicate and complicated the affair, the more breezy assurance a sailorman has in his capacity to manage it."

Now this seems to be the trouble with the distinguished and unknown editorial admiral, James Jeffries Roach, of Boston, "a wit of the first water," as the poetic editor of *The Midland*, calls him, and this may all be true, on water but not on land, and least of all, in the editorial columns of a Catholic newspaper, where discrimination is needed in speaking either of principles or of men.

Friday, February 2d, *The Pilot* made port at New York this date, its admiral aboard, on the lookout and in full uniform. I have read his attack on the editor of the *GLOBE* and find that the worst part of the editorial is its headline, but it is well-known in newspaper offices that editors seldom make good titles. I thank the admiral for quoting from my article so liberally and so correctly, and I must say that with the exception of one or two little slurs of the kind that he himself condemns, his article will be apt to do the readers of *The Pilot* more good than anything they have read for a good while.

It is with pleasure we notice the severe attitude of his Eminence Cardinal Gibbons toward two classes of social criminals: "woman's-rights women and society leaders in the higher walks of life." The former are usually ignorant of all principles of right and of virtue, and the latter quite as ignorant of all principles or rules of decency. From both ranks the demi-monde are

largely recruited and the devil well supplied with "advanced ideas," etc.

These recent utterances prove afresh, what we have always believed, that the Cardinal is at heart a true Christian, and he will doubtless have to welcome many a cold shrug of the female shoulder for daring to tell the sex the truth.

It is also encouraging to note his recent utterances on the "Roberts question" and the American Constitution, to the effect that "he was glad of the action of Congress in excluding Roberts, even if it were unconstitutional." This shows the moral element as dominating the element of red tape in his nature. It was this phase of Americanism that was triumphant in Lincoln and put down the war of rebellion nearly a generation ago; and never till we all exalt the moral till it usurps the place of parchments and theories will this nation be worth the land it feeds on.

As to St. George Mivart and his numerous vagaries, I am sorry the American Catholic newspapers have made so much of him or of them. Indeed, to one familiar with the ways of journalism, it often looks as if the publishers of the *Nineteenth Century* had contracted with various prominent, but not overly gifted, writers, to deal with Catholic questions along the borderland of heresy, etc., just to advertise their periodicals, especially in the United States, where our Catholic and literary editors being, as a rule, without any overplus of intelligence, and at the same time suffering from lack of experience, jump at any, the merest hack sensation, and all the more so if it is English, you know.

It may be granted to Mr. Mivart that the Church has felt somewhat the so-called "progress of the age," "the advanced and liberal ideas of our day," etc. Suppose it has modified its ideas of usury, that certainly is not in the line of culture, but in obedience to the spirit of the Shylocks that now rule the world; and any definitions of the Church on usury, like many scores of definitions on other subjects, which, not being *ex cathedra* utterances, are not held as unchangeable or infallible—what does Mr. Mivart want bothering his scientific soul with such matters? They are plainly beyond his four square mechanical intellect anyway. Let him mind his own business, that is, write about things that he understands.

There is always a wavering margin along the line of whitest

light. Even a scientific shell held in the sunlight will teach a wise man how even God himself can vary at times.

Again, the question of no salvation outside the Church. It was and is to-day in some sense a dogma of the Church, but the Church has broadened its arms of reception and hope till it does not jump upon a good man of any creed or no creed when he dies; does it need to change its dogma because it may have broadened the soul of its charity? There are modifications in all laws. Is Mivart going mad?

At all events let us be thankful that in old England, the seat of all that is vile and tyrannical according to the Catholic press of America, a great and leading magazine is sufficiently free of the sniveling cant of freedom and has enough of the real stuff to admit to its pages the able reply of a Jesuit priest to the words of Mivart that have caused so much trouble, while in Boston, U. S. A., the cradle of the cant of freedom, the *Atlantic Monthly*, having published a base attack on Catholic education, refused to publish a reply by a priest of the society whose methods of instruction the *Atlantic* writer had severely condemned. Great has been the cant of liberty in Boston for the past one hundred and thirty years.

The latest and biggest farce in American Constitutionalism is not Kentucky with its two or three men each claiming to be governor, until one of them was shot to death, and its capital moving from town to town like a gypsy camp, but Puerto Rico, the beautiful island that opened its arms to welcome General Miles & Co., never dreaming what awaited it; the prosperous island, whose inhabitants had grown used to the ways of peace and good will under Spanish "misrule." Such are the ways of certain misrule—the foolish island that cared more for the American flag than the flag of its founders and civilizers, now sitting on the dumps of thousands of bags of sugar, unable to ship them till Billy McKinley and Johnny Hay of the White House, and that crowd of clamoring imbeciles both houses of Congress tell them whether they can sell their goods without giving a tip to the tariff tinkers of the United States. That is a more glorious comment on Americanism than Bourke Cockran's masterful eloquence or Charles O'Malley's sheets loaded with

Maurice Egan's canons of criticism, and these are laughable enough, God knows.

March 15th the New York newspapers appeared with headlines as follows : What is starvation to party interests? Senators waste another day to harmonize differences and do not pass Puerto Rican Relief Bill ; but the next day they did pass it. In the Senate: " Mr. Allen announced his determination to cast his vote for the bill.

" He also stated that the measure was being used as a subterfuge to permit the Republican party to escape from an unpleasant situation on the Puerto Rican question.

" He then referred to the recent Republican caucus, saying that if the newspaper reports were to be relied upon the bill providing for a form of government for Puerto Rico was to be practically abandoned and 'allowed to drift without rudder or compass.'

" Mr. Pettigrew announced his opposition to the passage of the bill, saying that the only necessity for the legislation was political in its nature. He thought the bill did not provide any money for the relief of the suffering Puerto Ricans. He contended that the only reason for urgency in the passage of the measure was to allay the political clamor.

" Evidently the Republican party had decided that to betray Puerto Rico was preferable to changing the system of protection."

In a word the Republican party is afraid to proclaim the truth that Puerto Rico is a legitimate part of the United States, governed by the United States and hence entitled to the same right of free trade that any other part of the United States is entitled to, for fear of offending the tariff robbers that have so long ruled the party in their own interests: and this same G. O. P., afraid to be just, but ever ready to be generous with the people's money, wanted to give the suffering Puerto Ricans a present of a quarter of a million dollars to stop their mouths from clamoring for justice; and at the same time make a good impression on the gullible millions of Republican and other American voters who will determine the next presidential elec-

tion? Beautiful patriotism! Where wast thou hatched if not in hell?

At this writing, March 17th, the New York *Journal* in a headline running all across its first page announces that the "*Journal Takes LEGAL Action to Save Puerto Rico*," that is, the *Journal* has secured the services of David B. Hill of New York, with the view of presenting the case of Puerto Rico before the Supreme Court at Washington, to determine whether or not the citizens of that Island have the rights of other citizens and subjects of the United States. And take my word for it, the question will be decided before the next election. You may call this Yellow Journalism if you will, but if the Catholic Hierarchy of the United States had put their heads together and had taken such an initiative step for justice the very angels of heaven might have flown to earth to praise them. But the "great" prelates are seldom in a hurry for justice.

If Bourke Cockran and other thousands of untaught groundlings who have of late been holding so-called mass meetings to express their sympathy with the Boers and to urge the government of the United States to offer or insist upon intervention or mediation between their Presidents and the British government had only read the article in our last December GLOBE REVIEW, on "British versus Boer Dominion in South Africa," they might have learned that as the governments of the Transvaal and the Orange Free State had no international status, that is, on the general principles of international law, it was and is practically impossible for any nation on earth to intervene in the case.

Of course mere spouters of sophomoric eloquence, mere anarchists and haters of England generally can intervene, with their posing platitudes or even with dynamite in skulking corners of the world, but for a nation to act in accordance with such brayings and screamings would be to prove itself unworthy of existence, not to speak of the respect of mankind.

It is true, as I have repeatedly said in this magazine, that the Hon. Joe Chamberlain forced a warlike spirit into the diplomatic negotiations between England and the Boer governments, but it is also true that the Boers were too ready to fight and

that they actually began the conflict, and having begun it on an ultimatum that England simply could not accept, there was nothing for England to do but to fight, and having begun the fight, and having at first met with various disasters and having lost heavily in men and money in a fight that the other party began, she simply must, if able, whip the other party, and for Bourke Cockran & Co. to interfere just at the point where the English are getting the best of the fight is not even pugilistic honor.

If these kicked-out political hacks would only interfere in person, go down there and face Roberts, use their eloquence upon him and threaten to dynamite his headquarters, I fancy the English General would very soon convince them what sort of an Irishman he was and is. But the blatherskites who stay in New York and fight England are more to be pitied than the brave boys who go out to civilize the Filipinos by killing them.

"Has the American eagle begun to feed on carrion?"—*Freeman's Journal*.

Did it ever feed on anything else?—GLOBE REVIEW.

The Hon. Bourke Cockran's proposal to eliminate the free silver question from the coming Presidential canvass, as a condition of his approval and advocacy of Mr. Bryan, has enough brass in it to start a respectable foundry. . . . Since the Democratic party will not go to Cockran, the only means of approximation is for Cockran to go to the party."—*Freeman's Journal*.

Why bother about Cockran, anyway? If he came back he would only have to be kicked out again.

WILLIAM HENRY THORNE.

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MIXED MARRIAGES AND OTHERS.

THIS is to be a sort of lay sermon, though quite out of the ordinary run of Catholic editorial moralizing on the subject in hand. As it is a sort of sermon, we will take not only one text but various texts from the Scriptures, from Catholic editors and wiseacre contributors to wiseacre *ecclesiastical reviews*, etc., and we will supplement these with other texts from letters of great prelates, reputed for so-called piety, knowledge and ambition; and to these we will add illuminating testimony from canonists, so-called, and finally a few comments of our own.

On page 214 of Baart's Legal Formulary, we find this statement of Catholic law: "Among unbaptized persons when marriage has been validly contracted and even consummated, and one party becomes converted to the Catholic faith and the other refuses to live with the converted party, the convert, using the Pauline privilege, may contract marriage with a Catholic and the former marriage becomes dissolved by the latter. To prevent complications a civil divorce should be obtained," etc., etc., *ad libitum*.

In the first line of this quotation there is a conditioning clause which means everything or nothing according to the laws of the land, the tribe or the community in which the marriage has been contracted, and therefore the whole passage, though very

ecclesiastical and high-sounding, is an absurd failure when applied as a working hypothesis in actual human life.

About the middle of the quotation reference is made to the 'Pauline privilege,' so-called. This reference is to First Corinthians, seventh chapter, fifteenth verse, where St. Paul says distinctly that he is speaking, not the Lord. Still, as it has established a precedent and a Catholic law, and gives a loophole of escape from perpetual bondage—that is for Catholics—we will quote it here: "Yet if the unbelieving departeth let him depart, the brother or the sister is not under bondage in such case."

Now I do not consider this a "Pauline privilege," but simply the statement by Paul of a natural and a divine law of human freedom. Again, in looking into the words of the apostle or into Baart's Legal Formulary, or in attempting to teach anything on this subject as applicable to and binding on modern Catholics, converts or others in these days, one should not only remember, but burn the truth into his ecclesiastical soul, that Paul was speaking of times and conditions as absolutely different from our times and conditions as it is possible for differences to exist. Then the unbeliever was a pagan born and bred, and the believer was a convert from paganism to Catholic Christianity; and the apostle being not merely an ecclesiastical and smooth-tongued tyrant, but a man of broad intellect, of genuine human sympathies, and with a clear knowledge, some say from experience, of the perplexities of married life, did as Moses and the prophets had done before him, that is, tried to shape the essential and ideal sanctity of marriage to the exigencies of his time. To-day in our land the question of a believer and an unbeliever is far more delicate and difficult to decide.

Thousands of American Catholics, if judged either by their faith or their practise, are very far from being believers in any sense worth talking about, and thousands and tens of thousands of Protestants, of various denominations, are true believers in and faithful servants of the Lord Jesus Christ. I have not yet touched the question of baptism, but I hold—as I have often expressed it to priests—that to make the question of baptism or non-baptism the sign of belief or the sign of freedom from or of

bondage in the marriage tie, after desertion and repeated desertion persisted in, and divorce secured by either the married man or the married woman, is the merest quibble and no reason at all, and, as a matter of fact, holds no actual weight or force, either in the mind of Paul or in the actual occurrences of human beings. And all theorizing that does not meet the experience and needs of our age is a useless impertinence.

It was the desertion of either the man or the woman that left the deserted free and no longer in bondage. This is the simple teaching of the text, which, as to believer and unbeliever, it is difficult to apply to our times, but the essential principle of human freedom as written by the apostle is perfectly applicable to all times.

So much for St. Paul, Father Baart and the "Pauline privilege," so-called. In truth, marriage and divorce, and human freedom in such matters, are entirely too practical for average ecclesiastical law and rhetoric, and the sooner the archbishops and canonists and defenders of the marriage bond get out of their red tape theology and senseless and evasive and misleading and interfering and too often unjust and impertinent rulings in this matter, the better it will be for the Church and for human lives.

Again, it is only when an "unbaptized" and escaped husband or wife with a thorn in his or her side, becomes converted, so-called—that is, a Catholic—that he or she can remarry, and with a Catholic, and then "the former marriage becomes dissolved by the latter."

This may be good Catholic law, but it is infernal rot and nonsense all the same.

As far as any marriage can be dissolved, the former marriage was dissolved when the deserting husband or wife left the deserted partner to or in the former marriage, and from that hour the deserted partner, male or female, was as free as the air of heaven, with or without any Pauline privilege, to marry again. "To prevent complications a civil divorce should be obtained," however, and when that has been obtained by either party—and it is a mere form for the protection of all rights of the parties concerned—then the deserted party of the two has an

inalienable or natural or stainless, and even a Pauline, right—not a mere privilege that any priest or prelate can give or withhold—but a God-given right and freedom to marry again. My point here is that Paul states a divine law of freedom and does not merely give a privilege.

Again, if the teaching in Baart were true teaching—I have no doubt of its orthodoxy, but I am speaking of its essential truthfulness to nature and to the laws of God and man—viz., that the former marriage becomes dissolved by the latter (which is merely absurd), it teaches two things at least: first, that the Catholic notion that marriage *per se* is indissoluble is a foolish falsehood; second, that Catholics have rights of marriage and divorce or dissolution that other people have not, which is alike unchristian, inhuman, and a purely ecclesiastical fiction. So much for Baart, and St. Paul, and others.

My position on these points is *first*, that no matter what the ecclesiastical relationship of two married persons, no law of man and no known law of the Church can of itself or by its enactment dissolve such marriage. *Second*, therefore, to speak of one marriage being dissolved by another, as in Baart's Formulary, is to teach falsehood and blasphemy, no matter who does the teaching. *Third*, that under all laws of all nations and of all societies that have ever existed there have been acts committed by married persons, sometimes by one and sometimes by the other, which acts have been looked upon and decided upon as virtually and actually in and of themselves a dissolution of the marriage tie and bond, so that, as in the marriage act it is the consent and choice of the marrying parties which primarily constitute the marriage relationship, so in the dissolution of the marriage bond it is the act of one or the other of the married parties, and no human or ecclesiastical act or law, that can break said marriage bond.

Under the Jewish law—that is, under a system of theocratic supervision, supposed to have been divine—various reasons, that is various acts of married persons, were considered equivalent to a dissolution of the marriage bond. Under the teaching of Christ but one act was held as equivalent to dissolution. This was supplemented by St. Paul in the text quoted—and by him

and by all human reason, it has ever been held that a case of actual desertion, persisted in, was virtually, as it certainly was actually, a dissolution of the marriage bond, leaving the deserted no longer in bonds, so that, at least, the deserted one was henceforth *free*. *Fourth*, as we are all more or less related to and involved in the laws of the land in which we live, and as the laws of the land do everywhere recognize the fact of marriage, whether of monogamy or polygamy, it is better, as Baart says, that there should be some form of legal recognition of this fact of dissolution, which in Christian countries, and for want of a better name has been called a divorce. It is, however, nowhere the act of dissolution, which act preceded the divorce. The divorce is but a legal record of the actual, unnatural and damnable disloyalty and infamy that of itself broke the marriage bond and made the fact of marriage a perpetual lie. *Fifth*, much less can any act of the Church, which is purely an element of moral suasion, and nowhere has the force of law, dissolve any marriage whatsoever, between baptized or unbaptized persons in any corner or cranny of this world. Baart's language is, "and the former marriage becomes dissolved by the latter." Human language could scarcely be more presuming or more absurd. If the "former marriage" was still in force and fact up to the time of the second marriage, the person, man or woman, about to be married was already and up to the moment of the second marriage a married person. In a word, the second marriage was a marriage of a person already and there and then a married person, which is simply damnable blasphemy,—in fact polygamy.

The first marriage was in some way dissolved before the Church put her hands to the business, or else she is in such case an enacter of innate and inevitable crime.

In a word, the theory, or so-called theory of the Church that marriage is indissoluble, is a fiction disproven by her own words as quoted, and the theory that by reason of some quibble regarding the baptism or non-baptism of the parties to any prior marriage, she can by a second marriage dissolve a prior marriage is alike contradictory in nature, reason and common sense and the common faith of mankind.

Marriage is a solemn agreement between one man and one woman to live together as husband and wife. The only way the Church can turn this union into a sacrament is by so training the souls of the parties involved in all righteousness, justice and charity that their married relations, as all their other relations, shall be held as in the sight of God and in due obedience to His law, as interpreted by His Church. But marriage is older than the Church, by centuries, and has varieties in different lands that the Church cannot to-day even touch or change.

We will now quote from Mr. Griffin's *Journal* of Philadelphia, as quoted by *The Review* of St. Louis.

"Mr. Griffin prints the following paragraph in his *Journal* for April :

" 'What a lot of babble there is about and against mixed marriages! What a lot of "teachings of the Church" that are not really so is preached! Cardinal Gibbons journeying to a mixed marriage—and other prelates hired by the rich to do such—is a better example of the right method than all the sermons.'

"We are at a loss whether we should take this as a specimen of Griffinesque irony or to register it as a new outcrop of 'Americanism.' Our Philadelphia confrere is so enigmatical at times."

Take it straight, ladies and gentlemen. It is the best way to take truth or good whisky. I do not know Mr. Griffin. Have never seen his *Journal*, but this paragraph of his has more good sense and plain truth in it than I have found in any dozen Catholic journals for many a day. I have found piles and piles of babblement on this subject of marriage during the last eight years, much of it in the *Ecclesiastical Review*, much of it in the *Catholic Telegraph* and other infallible stupidities; but Editor Griffin is concrete and irrefutable, and his words are so plain that they need no comment and so true that for any man to attempt to refute or belittle them places himself on the side of hypocrisy or falsehood.

Marriage is the oldest and sacredest rite or ordinance of God. The priesthood is a secular manikin beside it. I believe in surrounding it with every possible safeguard. I believe in teaching and in practising the most absolute carefulness, loyalty,

endurance and self-sacrifice in order to perpetuate and bless it and make it divine. But after all it is a rite established between two Darwinian or fallen bipeds called man and woman, and they are the most cranky and cussed creatures that the Almighty has ever had to deal with. But be that as it may, the rite was established for them, not they for the rite—and is there anything in Church or State half as sacred as the primal rights of the human soul—except perhaps its duties, but anywhere and everywhere you can lead men to duty only by reason and the divine persuasions of charity, and the moment any priest or law or prelate attempts to make a slave of him, that moment the human biped, no matter how ignorant, writhes with anguish and uses all his power to break from accursed bonds, and I am sorry to feel obliged to say that it often seems to me as if some of the prelates of our day were the precise counterparts, perhaps reincarnations of the infamous scribes and Pharisees of our Lord's own day, who bound the heaviest burdens upon men's shoulders while they themselves would not touch them with their little fingers.

Here are other textual quotations from an article in *The Ecclesiastical Review* for April of the present year, on the "Natural Law in Marriage," which help to illustrate our position, that, while the Catholic Church is divine, and in its ex-cathedra utterances on dogma and morals and not otherwise infallible, many of its prelatical and priestly utterances on all sorts of subjects are anything but infallible, and in fact are involved in contradictions, false teachings and unutterable contradictions. Please remember that these quotations are supposed to illustrate and defend the "Natural Law" in marriage. Here is the opening paragraph :

"The motive of the present article is to set forth the provisions of the natural law in the matter of marriage. Perhaps fully two-thirds of the members of our vast population have not been submitted, whether validly or invalidly, to the waters of baptism. They are, therefore, not endued with the virtue of Christian faith. At the very best, unaided reason alone can be their guide to the knowledge of the natural law. One time, when the law began to be dimmed in the minds of the chosen people on account of evil habits, that law was written for them

on tables of stone. In the new dispensation there is no graving upon tables of stone. Still, Christ tells us that He did not come to destroy the law, but to perfect it. He has left a divinely appointed guardian of the full truth of the law; and in His Church alone have the precepts of the law been preserved in their entirety and purity. From the sixteenth century, when this divinely appointed guardianship of the moral truth was repudiated as existing in the Church militant, there has grown up again that same old darkness, on account of which the law was once written for the Israelites on tables of stone. Without the divine guardianship and without the tables of stone, those who are walking in the darkness are falling back more and more upon arbitrary civil statute as their sole basis of morality.

“From all this there arises a condition of things which is well worthy of our attention. With our higher teacher in the supernatural order, we get our moral truths easily in the declarations of faith. Hence we are apt to give less attention to the reasoned basis of the decalogue, since we have them from revelation in the divine positive law. On the other hand, those who have not the faith are thrown back more and more upon the arbitrary human civil law. Thus we get farther and farther apart, forgetting the common fundamental ground of the natural law. We get our morality from a divine declaration. Those upon the outside tend to accept their morality from the declaration of a majority of human voices in council. If the majority says ‘white,’ the morality of a deed is white; if to-morrow the majority says ‘black,’ the deed becomes as black as the majority pleases.

* * * * *

“Man’s sociability is the universal fact of human history. It is strictly the result of a natural law; for the fact is universal and constant under all possible variations of climate, and speech, and mode of living. The social condition is human nature’s first dictate as to the means it requires to supply both its absolute and suitable needs. This primary dictate of human nature is one which man, with all history open before him, has never thought to correct, to modify, or to annul.

"The matrimonial union is a natural society. It will not be deemed necessary for us at this date, with history back of us, to undertake to establish that marriage is a natural thing. It is of no use for men to decry it and to say that it is a failure. As a natural thing, it cannot, in itself, be a failure."

With all this and with all that follows in the article, as far as it is supposed to define the *Catholic* view of marriage, we take no issue whatever; but as far as the writer is supposed to define, and claims to define, the natural law in marriage, we think the writer to be a purblind, incompetent, ecclesiastical casuist, or an ancient fool utterly incompetent of teaching anything on the subject that he claims to handle, and to handle with authority.

He simply does not set forth the provisions of "the natural law in the matter of marriage," but after and by a circuitous route of theological argument sets forth what, according to his own individual notions—the law of private judgment here prevailing as elsewhere—is the supposed supernatural law in the matter of marriage.

We do not know how better to meet this spurious reasoning than to glance at the record of the *natural* law of marriage as recorded by the facts of history in all times and in all nations of the world.

Mr. Adam and Mrs. Eve, his spouse, are supposed to represent the natural law of marriage, though there were natural marriages *ad infinitum* before those two human bipeds tried the experiment. What were the resultant facts? Mr. Adam very soon found that his beloved Mrs. Eve cared a great deal more for the devil than she cared for her husband, and the usual rumpus followed. What was the *natural law* here? Simply this, that Mrs. Eve wanted more than one man for a husband, and poor Adam in due time fell into the same tendency of the *natural law*. The *supernatural* law, which aimed to make an Eden out of this world and to begin in a small way with two of the best bipeds to be found in that era, is another matter, and has no reference to the *natural law* at all, and, as is well known, ignominiously failed.

I am not saying that God failed; that is impossible; but even the Almighty has found that in this world of natural law

and laws He has to work by natural laws and human truth, and divine charity and patience, and not at all by arbitrary supernatural and ecclesiastical laws.

The first offspring of this first supernaturally protected and guarded pair of human bipeds was a murderer—a fratricide. Not speaking very highly for the natural or the supernatural law “in the matter of marriage,” but showing plainly enough that Mr. and Mrs. Adam and their children needed lots of discipline which some of us have been getting with a vengeance even in these modern times.

What sort of natural law “in the matter of marriage,” was practised from Adam to Abraham the writer in the *Ecclesiastical Review* explaineth not, for the simple reason that he does not know, and if he knew would be afraid to name.

What sort of natural law “in the matter of marriage” was practised in the interim and in the days when Abraham went down into Egypt to get corn from the Egyptians may be gathered from Abraham’s own little subterfuge, passing his wife Sarah off as his sister only to find that with all their supposed corruptions even the kings of Egypt had a higher ideal of the natural law in the matter of marriage than had this ecclesiastic of the chosen race of Israel.

David, the poetic soul, after God’s own heart, and Mr. Solomon, celebrated for his wisdom, were both of them very *natural* persons and how they applied the “natural law in the matter of marriage,” is known to all intelligent Christians, except to Catholic writers for wiseacre magazines. David was a social pariah, and Solomon would not to-day be accepted among the select 400 divorcees and debauchees that make up or are supposed to make up New York’s polite and exclusive society. I am not praising David or Solomon—God forbid—or the mystic 400 of New York’s supposed polite society. I would rather praise Roberts and his plethora of wives and the entire make-up of Utah society. But I do not praise these either. I am showing that this wiseacre Catholic writer in the *Ecclesiastical Review* is an idiot without insight, foresight, hindsight, or any natural reason.

If you follow the course of Hebrew history you find that the

natural law in the matter of marriage follows the course of the Eden story, and the examples, in some modified form of Messrs. David, Solomon & Co., and if you study the laws of Hebrew jurisprudence—that is, of the ecclesiastical and civil law of Moses and his successive law givers and interpreters—you will find that the natural law in the matter of marriage was as different from this Catholic writer's interpretation as anything well can be, for it is ever by symbols and slow degrees that the natural law in the matter of marriage and other matters, yields to the supernatural order; hence the absurdity of calling your supernatural, ecclesiastical interpretations of the ideal words of our Lord, the *natural law* in the matter of marriage or in other matters. It is the supernatural law trying to make the natural order somewhat divine.

If you look at the wide world to-day for an interpretation of the *natural law* in the matter of marriage, what do you find?

In Turkey, occupying one-half of the old world, there are harems and harems and every Turk with ability to support more than one wife has as many wives as he pleases. He is not bothered with writers like this man in the *Ecclesiastical Review*. He knows the *natural law* and lives by it.

Precisely the same is true of China and Japan. They hold to the *natural law* in the matter of marriage, hold with our author in the *Ecclesiastical Review* that marriage is for the production of offspring and when the offspring becomes too numerous there are various inundations of Providence to drown out the surplus, and still the world wags on as it will. This is the natural law.

If you turn to Russia you find that the natural law is to do about as in Turkey, China and Japan, only there is less care for the life or death of the offspring. There the supernatural order as interpreted by the Greek Catholic Church allows its priests to marry, does not presume that the natural order has been conquered even by the clergy; and these and their head, the patriarch, formerly of Alexandria, now of the great Russian empire, all have concluded that the natural law in the matter of marriage is and must be very much a matter of the natural and universal

inclination of mankind, with which the supernatural law of Christ should deal justly with reason and in constant charity.

In France, Italy, Austria, Spain and England, where the *natural law* in the matter of marriage has been nominally modified somewhat by the supernatural law, the scenes, in the matter of marriage, of offspring and of social order and life simply beggar description. Italy, Austria, Spain, France and England are simply hot-beds of bastardy, so that no child is quite sure of his parentage, and the higher you climb and the nearer you get to the thrones of the kings and rulers of these nations and the closer you approach the Papal throne, the less security you feel as to the legitimacy of the man or woman you are talking to. This all shows the *natural law* in the matter of marriage, and at the same time shows the idiotic, though apparent orthodoxy of the statements and reasoning of a man like the writer in the *Ecclesiastical Review*.

His statement that the vast majorities of the peoples in the nations named who have not been submitted to the waters of baptism are none of them endued with the virtue of Christian faith and have nothing but unaided reason for their guide is absolutely false in fact and in reason; but there is not time or space to refute it in detail. Many are His revelations, many a wafted unseen word, touches the hearts of thousands and tens of thousands of men and women who have not been submitted to the waters of baptism, and if the doctrine of the Church that a repetition of baptism is a sacrilege be true, the Church—that is, its anxious proselyters—may have more sins to answer for than Abraham or Messrs. David, Solomon & Co.

Thus, taking it for granted “that matrimonial union is a natural society,” we have but to glance at the history of the practise of the world in all nations to see what the natural law in the matter of marriage has produced in the matter of society.

If we come to our day and nation, what do we find? Take the natural law in the matter of marriage as applied to and interpreted by New York’s four hundred, or Philadelphia’s three hundred, or by Boston’s two hundred, or Chicago’s twenty-five, or take the natural law in the matter of marriage as interpreted and practised by the executive, legislative and judicial depart-

ments of the United States or by the same representatives of our several states. The face of decency blushes in advance and excuses itself from tracing the immaculate lives of national and state officials, their wives and concubines, who voted and clamored for the condemnation of Roberts, the polygamist, mainly to hide and apologize for their own debilitating and damnable untold and unmentionable iniquities in this matter of the natural law in the matter of marriage.

Will priestly scribblers for wiseacre *Ecclesiastical Reviews* never learn anything? Treat your subjects from your own high ideals, if you really have them and practise them, but do not call those ideals the *natural law* in the matter of marriage; that is, do not do this unless you want to be classed among the confirmed and baptized fools of modern society. If the heavens fall on you call things by their right names, and do not start out to confuse mankind by your silly show of sophistry.

Here is an admirable paragraph from Cardinal Gibbons, as quoted by one of our Catholic exchanges during May of this year:

"Marriage is the most inviolable and irrevocable of all contracts that were ever formed. Every human compact may be justified in abrogating treaties with each other; merchants may dissolve partnerships; brothers will eventually leave the parental roof and, like Jacob and Esau, separate from another. Friends like Abraham and Lot may be obliged to part company—but by the law of God the bond uniting husband and wife can be dissolved only by death. No earthly sword can sever the knot which the Lord has tied."

It sounds well and at the heart of it is undoubtedly true, but, in its closing sentence it is utterly untrue, as proven, *first* by Baart, as quoted, *second* by Paul and by the common experience of the race the past six thousand years.

Here is a confirmative quotation on the evils of civil marriage, first from Mr. Bok, editor of the *Ladies' Home Journal*, then from *The Freeman's Journal*, with comment, then from *The Review*, St. Louis, Mo.:

"‘The Ease with which we Marry’ is the title of an interesting article in the *Ladies' Home Journal*, by its editor,

Edward Bok. The purpose of the article is to call attention to the laxity of the marriage laws in the United States, to which he attributes most of the present evils of the marriage relation.

“ ‘As it is now,’ says Mr. Bok, ‘anybody can marry. Even the minister has become an unnecessary factor, and so has the civil magistrate. In some of our States all that is necessary is the mere introduction of a woman by a man as his wife, in the presence of a third party, to create a binding and legal marriage. Or simpler still, a man and a woman passing under the same name for a brief period of time have been legally adjudged man and wife. It is an open-door policy of the gravest kind that we are countenancing here in America, and the results are of a most demoralizing character. We are putting a premium on marriages of impulse, elopements, and foolish wedlock of all sorts.

“ ‘The laws of a nation, like its drama and its literature, are assumed, and rightly, to be an index of the people’s mind and moral status. This is particularly true of republics where the legislatures are appointed by the people. Our lax marriage laws are therefore not the cause of the low condition of morals that is recognized and deplored ; it is the low state of morals that is the cause of the lax laws.’

“The real cause of moral decadence in the marriage relation is to be traced to a principle introduced into Christendom for the first time by the Protestant Reformation ; it is, that marriage is not a sacrament, a divine ordinance of the New Dispensation, but a purely natural or civil contract. Thus robbed of its sacramental character and its indissolubility, it fell into the category of ordinary, every-day civil contracts, which can be dissolved by the consent of the parties making them.

“This doctrine held by all Protestant sects, was the blow that in its present appalling results, staggers humanity. As the evil influence of this doctrine spread, those who fell under it made the laws to chime with the prevailing sentiment and the new conditions. Before the Reformation divorce was unknown, at least in western Christendom.

“As a result of the present conditions of easy marriage Mr. Bok informs us that, ‘So far as there is any record, there were

over ten thousand runaway marriages in America during 1899. Statistics show only these. It is not too much to say that the concealed cases would double the number. . . . There were over nine hundred cases of secret marriages where, sometimes for months, the parents and friends of neither party knew of the nuptials. To the courts of one city alone there appealed more than two hundred broken-hearted women who had believed themselves married and found they were not.'

"If Mr. Bok had examined the laws and discipline of the Catholic Church concerning marriage he would have found not only the remedy he suggests, but many others that would commend themselves to his judgment. Against impulsive, hasty, and secret marriages he would find the law requiring the publication of the banns; the law requiring the parties to be married by their own parish priest or by other priest having the pastor's permission and authority; the law requiring the consent of parents or guardians; the law forbidding and declaring null and void the marriage of divorced persons under any circumstances whatever.

"Should the State legislate on this subject it could do no wiser thing than consult the laws of the Catholic Church that have existed for centuries. The Church's experience for nineteen hundred years enables her to know the needs and the dangers, the strong and the weak points of humanity better than any institution at present existing on earth. Hers is not the 'prentice hand of the modern reformer.

"Apropos of the subject we are on is the following item from a daily of March 26th: 'A big matrimonial boom has been started by Rev. John Encell, who has been running the following advertisement in all the local papers for several days: 'When you are ready to get married call on or send for Brother Encell, 107 Davis street, Syracuse, N. Y.'

"A cut of the reverend man accompanied the advertisement. To an interviewer 'Brother' Encell said that he was prepared to tie nuptial knots at reduced rates; anywhere from three to five dollars. He informed the reporter that the advertisement paid, too.

"Such is the up-to-date result of making marriage a mere civil

contract. If that be all it is, there is no more impropriety in 'Brother' Encell advertising and cutting rates than there would be in a lawyer advertising his services as a writer and witness of contracts.

"The evil of which we see the fruit, lies deeper, much deeper than in the laxity of marriage laws."—*Freeman's Journal*, March 31st.

With his usual shrewdness, in briefly suggesting where he does not elaborate, Father Lambert here intimates that the evil complained of lies deeper than in the laxity of the marriage laws. Would that he had given us his full mind on the subject. It would have interested and may have instructed thousands where his recent able though by no means conclusive discriminations on Scriptural Infallibility—an old and worn-out and dry-as-dust subject—may have interested at best but an apology for a man, and instructed nobody.

In the first place, Mr. Bok knows nothing of what he writes, and his words on the subject are of no more importance than the chatter of a parrot. In the second place, it is as senseless as it is useless to blame upon the laws the essential and all-pervading demands of the people whose demands create the laws. The laws as they stand are what the people as they stand want and will have. Blame the people—blame the heart and soul of Protestantism, out of which the heart and soul of the people have been evolved. But don't blame the people or Protestantism, otherwise *The Ladies' Home Journal* will not sell. The old-granny, Mellin's-food constituency is a constituency that thinks the people and Protestantism all right, especially the readers of *The Ladies' Home Journal*, while outside the readers of the average Catholic newspaper it would be difficult to find a more solidly stupid, hoodwinked and gullible crowd of respectable pious fools on the face of the earth. Nor are we sure that if Mr. Bok should take Father Lambert's advice and search among the authorities of the Catholic Church as quoted, he would find harmony and the clear guidance of heaven.

The only way out is in evolving a purer and a more conscientious as well as in a more intelligent and pious race of Catholic souls—beginning with the prelates and ending with

the utterly shallow-pated editors of Catholic journals, which, while pretending and presuming to instruct the faithful and the unfaithful, do not as a matter of fact know truth from falsehood when they see it and are constantly palming off old and second-hand goods for the new and true and pure.

In truth these quotations, taken in connection with other and constant screamings of Catholic editors on mixed marriages as the great cause of deflections from the Catholic Church, have moved me to enter on this subject.

There are mixed marriages that are essentially foolish and unjustifiable in themselves and that have proven and will continue to prove an injury to the parties married and to the Church. So there are marriages among Catholics, pure and simple, and among Protestants, pure and simple, that have proven and that will still prove evil and evil-bearing on all sides; but admitting all these, what serious bearing have all of them together had upon the depletion of the Church in this country during the last half century, and why such a hullabaloo about mixed marriages?

It is a generally accepted fact which most priests admit and few, if any, deny, that the Catholic Church in the United States has during the last half century lost from her communion, by desertion alone, some *thirteen millions of souls*. Will the fact of thousands of mixed marriages explain this? What will explain it? The fact is undeniable.

Perhaps when Father Lambert spoke of the deeper causes than laxity of the civil laws on marriage he had some explanation in mind.

During the last eight years I have talked with many intelligent priests on this subject, also with many representative Catholics who have embarked in marriage with non-Catholics. I shall speak plainly on this subject, expressing my convictions as based on this accumulated testimony. First, on the general and wholesale desertion—which, the converts made, in no way compensate for—priests, as a rule, are silent; are at least non-committal, except to refer the matter to mixed marriages, but we have seen, at a glance, that this in no way explains the matter. Prelates, of course, in their average purpleized vanity

have little or nothing to say about it, at least not to "laymen," so called. In fact, many of those that I have met are so absorbed in buying or selling property or in fixing political pulls for their friends that they have no time to think of the spiritual claims of their position. I do not blame them. God alone can blame them or me.

Coming to the experiences of the victims or the injured ones of mixed marriages, my experience teaches me this, that in cases where the Catholics involved were true Catholics they have very often induced their husbands or wives to become Catholics also, and there has been no harm but good accomplished; and that in numerous other cases where shipwreck of the faith has resulted, the actual difficulty has originated in the arbitrary, discourteous, if not wholly tyrannous, disrespectful, impertinent and utterly unjustifiable conduct of the prelate appealed to for dispensation in the cases here in mind.

The prelate seems often to have treated the Catholic lay person in such circumstances as if he, the prelate, were the absolute disposer of the marital destiny of the Catholic in question, which, in fact, is as far from the truth in such cases as heaven is from hell, said prelate being simply a servant of God and of the faithful, to aid them in all their natural as well as supernatural desires where said natural desires are not at variance with the laws of God.

Not only is this tyrannous and unsympathetic attitude of ecclesiastics palpable and unendurable in the matter of marriage—except where the rich can command the ecclesiastic—but also in many other relations of life. Hence, I conclude that the great prelates of the country had better look into their own hearts and into the conduct of their advisers and assistants and see if what is needed to prevent wholesale desertions from the Church is not a very general reform of human sympathy on the part of the ecclesiasties of our day toward the people under their charge. In a word, instead of laying the blame upon thousands of comparatively poor and untaught souls, to blame themselves a little, and by looking inward upon their general attitude of mind and outward upon much of their nefarious conduct, see if they cannot find a cause in the Church itself;

that is, in their own starched and padded, comfortable, luxurious and unsympathetic lives. I blame no man or prelate in particular, and were I to attempt a discrimination I am sure that I should exempt many from any and all blame.

Here is a case in point : A gentleman, some sixty years of age, a convert from Protestantism to the Catholic faith, who had, years previous to his becoming a Catholic, been deserted by and divorced from the woman who had been his wife, all against his will, protests and efforts to the contrary, and who, by virtue of these facts had become by the Pauline privilege, so called, and by all the laws and practises of God and the common laws of this land become an unmarried man, a free man, with as undoubted a right to marry as any man on earth, at last, after waiting many years and making various fruitless attempts toward reconciliation, resolved to marry a Protestant lady of middle life, whom he had known for more than a dozen years and whom he had always greatly admired for her purity of life and exalted character. And although he had already the permission of one bishop and the opinion of various priests that he need have no theological scruples about marrying, in fact, that he need not mention the previous and long broken relationship, and that he was perfectly cognizant of his own absolute right in the case, being a man of strict Catholic principles and desirous of doing everything within the conditions of the Church and in obedience to the authorities of the diocese in which he resided at the time referred to, he resolved to apply to the prelate of his diocese for the usual dispensation. Here is the letter he received from said prelate :

“ Dear Sir : * * * * In your case it will be necessary to prove, first, that the lady (that is the deserter) was baptized, second, that you were not baptized at the time of your marriage, and that the defect was not healed by subsequent dispensation. As soon as these two points are established to the satisfaction of the *Defensor Vinculi*, the necessary authorization for a second marriage will be cheerfully granted.

“ I am, my dear sir,” etc., etc.

This letter is dated January 30, 1900, and the case went to

the "*Defensor*," etc. In a letter dated March 19, 1900, that is about six weeks later, there being no hurry in the case of an old gentleman, he received from said "*Defensor*" of cant and humbuggery the following letter: "Dear Sir: I hasten to inform you that for the settlement of the case well known to you it is necessary to secure the following documents:

"First. The *certificate* of the baptism of (the deserter).

"Second. A sworn affidavit from the minister of the church of England (in Europe), stating according to the records of the church

"(a) Whether your parents were baptized or not.

"(b) How many of their children were baptized.

"(c) Whether in the records of the church either in the years 1838 or 1839 (is any record of your baptism).

"(d) If there is a record of a person of same or similar name to your own to show why that person is not you, is another man, and to give his address, if possible.

"Third. A sworn affidavit from your sister stating that you have never been baptized.

"Hoping you will be able to secure this evidence (before you die of old age and contempt for the *Defensor*, etc.), with kind regards,

"I remain, respectfully yours," etc.

On these points I have to remark, *first*, that the gentleman in question had during the intirim of six weeks, though much against his will and in fact against his convictions, being opposed to an oath under all circumstances, appeared before said *Defensor*, etc., and had explained under oath all the facts in the case which he was capable of securing. *Second*, that he had furnished such written evidence from original sources as he was able to secure covering both points mentioned in the prelate's original letter, and felt quite sure that unless prelate and *Defensor* had entered into a collusion to injure the good name and reputation of himself, a dispensation would immediately be granted. Hence his boundless indignation and contempt for the ecclesiastics in question when instead of a dispensation this indescribable piece of complicated absurdity was thrust before his eyes. Let it be remembered that this man was as free as

the air of heaven when he was received into the Catholic church, and is the church an implement of tyranny to enslave those of its members who are free before they become its members?

Let it be remembered that he had already valid Catholic authority to marry again, and is the Catholic Church such a hodgepodge of ecclesiastical contradiction and tomfoolery, for the sake of a little trumpety ecclesiastical authority as to contradict its rulings on the part of one bishop by another? and is a man in such a case as this, whose average intelligence and whose uprightness of character, and in fact, whose knowledge of canon law, are all equal to, if not far superior to the prelate in question to relinquish his liberty, his previous authorization and his own clear knowledge at the dictate of a couple of mere ecclesiastical groundlings?

Let it be remembered also that documentary evidence covering the first prelate's mentioned two points had been furnished, and is a man in such position to have his own sworn statement and such documents as it was possible for him to secure all treated with contempt by such men and he himself to be reenslaved and held in their deplorable bondage! He would be a contemptible fool so to act.

Note also these points: *First*, the certificate of the baptism of the deserting wife, if it ever existed—which is hard to prove, if not impossible, as the parentage in that line was Quaker and Episcopalian—and if it ever existed has doubtless been lost in the confusions of this world scores and scores of years ago, and that must be procured—go among the dust and ashes of defunct and damnable Protestantism and find it who will, and may he have joy in his work. The gentleman in question simply concluded that he *would not* undertake the useless business. A sworn affidavit from the minister in Europe as to the baptism of parents born over a hundred years ago, and where, neither the son nor the European minister has any more knowledge than an unborn child. And whether a baby born within a year of the birth of the gentleman in question is said gentleman or whether that other infant, whom the gentleman in question has not seen or heard of for more than forty years, and whom the minister in Europe never saw, is still alive

and milking the cows as he used to do, and whistling to the crows—a beautiful wild goose-chase and all for what, because a couple of plethoric ecclesiastics think they have it in their power to say whether a free white man who came into the Church free and who has not since lost his freedom shall do a thing that by all the laws of God and Paul and Church and mankind he knows that he has a right to do. Again, note the sister who is commanded to swear that her brother was never baptized is two years younger than said brother; and he would as soon ask her to swear as to the color of his hair and whether he whimpered or screamed or crowed the moment he was born as he would ask her to swear as to the fact or no fact of his baptism. As a matter of fact she has in years past united with him to try to find some record of his baptism and has utterly failed to find such record; but that would not justify him in asking or herself in swearing that he was never baptised.

Now I do not look upon the senseless tyranny of the ecclesiastics involved in this case as a whit more overbearing and unendurable than the senseless and absurd tyranny manifested now and again by ecclesiastics in hundreds of other cases but this case was laid before me in all its disgusting details, as many cases of a similar character are given to me, and I want to say here as plainly as I can say it in the English language that in my judgment, this kind of straining as a gnat while swallowing whole cartloads of camels is a manifestation of Catholicism that is doing more harm to and in the Church than said prelates can do good by all their herculean efforts to build big buildings and make a fair show in the flesh while denying the sacred spirit of Christ and His Apostles and trying for the sake of a misinterpreted letter of ecclesiastics to enslave the human soul.

Of course the gentleman in question immediately withdrew all documents from the hands of the "*Defensor*," etc., and concluded to act in the future without any more reference to the two ecclesiastics in question than if they had never been born.

Life is too short to go hunting among the dustholes of this world to find documents that have no more reference to present and practical needs of life than if said dustholes and documents never existed at all. People who feed at the public crib, if they

have no better work to do, may engage in such enterprises if they will; though my advice to them is that if they would study a little more carefully the spirit of Jesus as an example to be followed they might be more worthy representatives of him in this all too bamboozled, hoodwinked and ecclesiastic world.

WILLIAM HENRY THORNE.

NATURE'S MOULDING OF CHARACTER.

THE earliest of educative influences—and the most potent, as being most universal—are the soft, unconscious pressures of nature itself. These humanizing, civilizing, strengthening powers have been at work from the beginning; they have shaped and moulded the human race, lifted it from savagery at the outset, and then, steadily though silently, affected it for good in one mode or another, as the years have gone swinging on.

In the earlier historic past they supplied the nobler bases of paganism. The worship of sun and moon—and of fire, as among the Persians—became the key-note of most of the great world religions—Egyptian, Chaldean, Greek and Roman, alike. Nor is it strange that the powers of nature, personified and worshipped as manifestations of Deity, under the forms of gods and goddesses, had a marvelous shaping touch for our poor humanity. The idea of purity—the Diana vision alone, for example—the whiteness of the moon-goddess—held its own deep refining power, whether known on earth as Ashtareth, Astarte, Selene or Artemis. The splendid aspirations of youth, the hope of a brighter day for the nations, all high ambitions and heroic yearnings sprang to life with the vision of Apollo, the Sun-God, in his chariot of fire. The languors and intensities of love with its divine heights of heaven-attainment were brought out as wondrous realities through the charm of sea-born Aphrodite, as the Greek beheld her ruling everywhere by royal right of loveliness. That all this was education—nay, inspiration even—philosophy, sculpture, poetry and the heroic life histories of Greek and Persian alike bear witness.

Among the Hebrews the forces of nature, though not person-

ified, still less deified, had equal influence. The earlier poetic touches found in the Pentateuch are vivid revealings of nature. They appear, indeed, in the Mosaic account of the Creation; in the blessing of Jacob, where the symbolism is that of the old lion and the lion's whelp, the patient ass crouching between two burdens, the wolf and the adder, the vine in the vineyard and the sea with its haven of ships; in the songs of Moses and Miriam, given in Exodus; in the narrative of the ten plagues; also in the minute description of the Tabernacle, with the robes of its priests. The latter, indeed, amid its blaze of gold and symbolic colorings, its bells and pomegranates, evidences already a wonderful perception, on the part of the Jewish nation, of the ways in which the beauty of natural objects was made then, as now, to shadow forth the glory of God in His mystical abode among men. The Hebrews learned the lessons of nature along with those of grace. Therefore the wonderful prophecies of Balaam, who beholds the Messiah afar off, as a star in the great darkness, the last chant of Moses and the blessing of the people, are full to overflowing of vivid imagery. Natural objects are suddenly lifted into full poetic glory.

The Book of Job, in its profound comprehension of nature's deeper teaching, evidences yet more clearly her clasp of the human soul. Later on, the Psalmist found wells of inspiration in the hart by the water-brook, the shepherd with his flock, Lebanon and its cedars, the rising sun, the everlasting hills, and the sea-hollows, whence he creates the *De Profundis* of the ages.

Their early training as a shepherd people, their wilderness life and nomadic wanderings, were peculiarly favorable to a glad reception, on the part of the Hebrew nation, of these Heaven-sent influences. Yet, in after years, as a royal nation and even in their Babylonish captivity, their prophets discourse of nature still. Their Messiah is as "one who treadeth the wine-press," and, in their visions of His kingdom, "the desert blossoms as the rose." They knew their own people; knew that, however down-trodden, they would not fail to comprehend and answer this nature teaching; and no better proof could come to us of

the vital fact that the Hebrew nation was still susceptible to holy influences.

In our Saviour's day, despite Pharisaic hypocrisy and general ecclesiastical hollowness, the multitudes "heard Him gladly," the while His divine discourse dealt with the bread and wine of life, the ruddy skies of evening, the shepherd and his flock, the sparrows "sold for a farthing" and the lilies of the field. The simplicity of these natural things was favorable to their use as media for the conveyance of spiritual truths, and indeed, is so even now. No amount of false culture or modern conventional demand for profundity can do away with the great fact that simplicity, transparent clearness of thought and language, accompanies and evidences greatness. There is a certain divine directness in the teaching and preaching that moulds the world. No subtlety or erudition can take its place. Only humanity can touch human hearts; and the profoundest life is not artificial, but natural.

The influences of climate alone upon the human race form one branch of ethnology. The golden skies of Greece, its superb and equable temperature, its soft air and clear skies favored her development along lines of beauty. This is also measurably true of Italy; therefore, the people of these lands have made the highest advancement in sculpture and its kindred arts. The one fact that white marble can be employed to advantage in these mild climates, is, of itself, a condition that leads directly to the beauty of carved structures. The opposite climatic conditions farther north force the builder to carve in wood and build in granite, a totally different type of work resulting. "Greek art," says Prof. Jebb, of Oxford, "sprang from a free, cheerful life, open to *all the bright impressions of external nature*,—a life warmed by frank human sympathies and lit up with fancy controlled by reason." An assured calm, as of serene unclouded heavens, broods in and over the Greek ideals, whether expressed in sculpture or poetry. It is the calm of the great gods looking down from heights of Olympus on the stress of the world; we feel it constraining even the warriors of the Iliad, amid their fiercest carnage.

The great forest depths of Germany and other northern lands

led men naturally to the elm-tree curves of ogival or Gothic architecture. It was an opposite natural influence. The rude, whimsical sense of the sturdy Teuton found expression in grinning gargoyles, or strange forms of dragons, elves and demons. The colder climate and the greater harshness of life around him resulted in rougher, but stronger modes of thought and speech. A prosaic comicality appears, mingled with much sorrowful poetic depth. This is shown in German poetry and even more in German music. It is an original type, Goethe and Wagner being its representative geniuses, together with the builders of Notre Dame and Strasburg Cathedral.

A different natural environment again produced altered conditions in England and Scotland. The influence of the encircling sea, the resultant maritime and naval greatness, by means of which Great Britain has expanded, grasping India, America and Australia, and girdling the world with her colonies, her soft and mist-filled atmosphere, have done their part in moulding the English character on other than German lines. English poetry, for example, has a greatness less emotional and more nobly sustained. It shows more evenness of thought, has fewer outbursts of feeling and less pathos, but more deliberate power. It is characterized by dignity and sweetness, having a fine equable grasp whatever its topic.

English art, too, in its best estate, comprises superb portraiture and great historical subjects treated with singular clearness. It is always painting with the English, be it remarked, and rarely sculpture. W. W. Story, who is surely an authority, roundly declares : " You have only to breathe the English atmosphere and see the English landscape to understand this. Everything is color in England—and even more, water color. The atmosphere is thick and humid and obliterates form. Everything is saturated or washed in color." So the English Water-Color School is deservedly famous. It pleases and enchants by its literal reproductions of facts in nature. The whole field of genre, the incidents of daily life, the wide range of landscape are open to it. Is anything in art more lovely than an English picture of hawthorn hedges in bloom or daisied fields a-glitter

with dewdrops? Or a sea-view with its glimmering haze and golden glow of transfused sunshine?

The peculiar gorgeousness of color attained by noted Russian painters, and the wealth of epithet which marks Russian fiction, evidence a natural reaction from a severe climate and against the snowbound conditions of life, which prevail in consequence. It is all in the nature of protest against these and, as it were, an appeal from them. The pathos of it is not really *racial*; its sadness is personal and peculiarly oppressive for that reason. A careful critic says: "The Russians crown their cities with gay-tinted domes and gilded spires; because they know, with true instinct, that snow should be wedded with color." The forces of nature become all-compelling.

For a like reason, the tropical heats of India give us Oriental languors of word painting, with a mystical deification of contemplative moods. Activity is abhorred. Ideal spiritual calm means silence, stillness and rest. The Western saying, "*Laborare est orare*," is anathema to the Oriental. Intoxications of wine, of maiden beauty and sun-steeped roses, mark the verse of Hafiz and the Rubaiyat of Omar Khayyam. Warmth and luxury form the true zone where these sun-worshippers flourish. There is more hopefulness in the Hindoo aspiration toward "The stainless, painless, passionless rest of Boodh"—more hopefulness, because more purity. In Edwin Arnold's "Light of Asia" this hope of millions is thus indicated:

Ye are not bound ! the Soul of Things is sweet,
 The Heart of Being is celestial rest ;
 Stronger than woe is will : that which was Good
 Doth pass to Better—Best.

* * * * *

Behold I show you Truth ! Lower than hell,
 Higher than heaven, outside the utmost stars,
 Farther than Brahm doth dwell,

Before beginning and without an end,
 As space eternal and as surety sure,
 Is fixed a Power divine which moves to good
 Only its laws endure.

* * * * *

He who shall day by day dwell merciful,
 Holy and just and kind and true ; and rend
 Desire from where it clings with bleeding roots
 'Till love of life have end ;

Never shall yearnings torture him, nor sins
 Stain him, nor ache of earthly joys and woes
 Invade his safe, eternal peace ; nor deaths
 And lives recur. He goes

Unto *Nirvana*. He is one with Life,
 Yet lives not. He is blest, ceasing to be.
Om, Mani Padme, Om ! the Dewdrop slips
 Into the shining sea !

The cool, white peaks of the Himalayas piercing the eternal skies, may have had no slight share in creating, for the dwellers in the heat below, this wonderfully pure ideal.

To explain the effects of climatic or other natural conditions on our own composite nationality is a more difficult task. It is generally conceded, however, that our brilliant climate, subject almost everywhere to sharp changes of weather and temperature, is evolving a new type of mankind. The Englishman, who may have left his own foggy island, its soft air and quiet conditions, for a home on these shores, finds himself affected by the new environment. He grows nervous, excited, hurries, pushes and loses patience, so that in event of his return to England after a term of years, his old friends there exclaim, "How old he has grown! And how nervous!"—perhaps, "how fretful, how unreasonable!" This is no metamorphosis of race or intermarriage, but pure climatic influence. It intensifies every form of energy—the urgent pressures of life in the newly settled portions of our land increasing the stress till this stress becomes habit. What is a man to do, indeed, with Alaska gold beckoning in front and a cyclone whirling after him, perhaps, from behind? The calms of the Old World recede like a dream—he is forced to struggle as a man battles for life with a foaming torrent. New conditions push him ; electricity, steam, condensed air and the like whirl and hiss around him—he must run in the great race or be left behind. He must utilize these new forces, adapt them to his business, invest in their stocks or help manipulate

them, else his rivals will do this and crush him. He must combine with others, whether he will or no; together they create a trust perhaps, while trust in God and the peace that flows from Him recedes into the infinite blue! Money for missions comes, oh yes! Money for education, yes! Yet alas, the God of this world claims the man's soul, purely because it is physically impossible for man, under human limitations, to create the amount of nervous vital force requisite to cope with the fierce pressures of business life and at the same time give himself with due earnestness to the working out of his salvation. So, all swings on, there is no place to call a halt, the Stock Exchange roars, the dynamos fly, until all at once a restful hand is felt and the need is met on high.

“God makes a silence through it all
And giveth His beloved sleep.”

Then the Church comes in at last, with her lighted tapers.

That this is no imaginary evil can be shown by consensus of testimony. W. W. Story, the artist and critic, declares that the taste for culture is growing fast among the Americans. They buy more statues, it is said, than any other nation. And he accounts for this by favoring natural conditions. “The American atmosphere is tense and dry,” he remarks, “revealing the outlines of everything and insisting on form. The distances are clear—the far-off hill is drawn sharply on the sky. The trees are not blotted, as in England, but defined and etched upon it. The form asserts itself far more strongly than the color. So it is in Greece, where sculpture attained its largest proportions and its finest expressions. You will see these characteristics in the persons of the people, as well as in their art. The American is slenderer and more nervous in his material organization, more metaphysical in his intellect, more irritable in his temperament, than the Englishman. His sharp, thin air acts always on him as a stimulus. It will not let him rest, but whips him on. The brilliant sunshine is like a wine that intoxicates him. It eats away his flesh, turns muscle into tendon, and refines and quickens his perceptions. So we find him always inquiring, investigating, questioning, inventing, working. His perceptions dominate his sentiments. He is always organizing and reorganizing and

planning and putting things into shape. Everything runs to form, rather than to color, in his mind. He must have things definite and decided."

Of course, all this applies especially to the New Englander, the typical Anglo-Saxon of the old stock. The metaphysical ability alluded to makes every man a thinker, and, for this reason, open to argument and reasonable persuasion. It makes him likewise a contemner of sentiment. Impassioned appeals from the pulpit, for instance, of the sort which easily sway masses of Celtic or Italian worshippers, are promptly discounted in advance by this cool-headed American as an attempt to "play on his feelin's." He must be convinced, first of all, by sensible and incontrovertible reasoning; after which, he will let good feeling take the reins. He makes a solid convert at last, will not backslide through any revulsion of sentiment; is good-tempered, moderate, yet energetic in helpfulness if aid be sought. His nervous temperament makes him impatient of long services and long sermons, and he demands prompt, business-like methods in Church affairs.

The restless, inventive spirit of Americanism leads men to flexible forms of Church government and such as give play to their own energies. They prefer simplicity and newness to the complexity of ancient forms. Yet a certain spirit of fairness prompts them to give a hearing, at least, to any and all religious teachers, and new ideas are heeded and pondered. So the missionary among them is not wholly at a disadvantage if he be a man of tact.

The independent spirit of the Anglo-Saxon has to be taken into account in all dealings with him. This is not climatic, but rather racial and political, being the fruit of Republicanism and the ancient Britannic freedom of thought and speech. He is restive under authority, unless he can be made to see it as reasonable and for his good; then he cools down and accepts it handsomely.

The warmer air and easier conditions of life in our Southern States have evolved a different type of thought and manhood within their limits. These States are now in a period of transition. The easy growth of fruit and sugar-cane, and the still

easier production of cotton and tobacco, made them in the slave days wholly agricultural; now, under the stimulus of changed labor conditions, mining and manufactures are working in. The old-time Southerner is giving place to more practical and soundly financial sons and successors. Northern enterprise and Northern capital have facilitated growth and the New South is now rising into prominence as a more influential section of our country. The literary work now coming from the South more than keeps pace with the general advance and some of it is beyond praise.

Natural conditions at the West are also modifying rapidly. Its wild lands are becoming tracts of settled country; the immediate pressures of necessity, which drove the brave pioneers of early days to such rough-and-ready activity and also bred such a neighborly spirit and such generous hospitality, are yielding to the great forces of civilization and the "Wild West" is daily growing less wild. Its various races seem amalgamating; law and order, with soft coercion, quells the fierce "cow-boy" or "Buffalo Bill" elements, and milder forces prevail. Religion has also come in, with her strange, sweet power, and her tender touch has fallen on whites and Indians alike, to the greater peace of both. The reckless generosity, however, of early gold-mining days still lingers, becoming, most fortunately, a broad river of benevolence. Nothing is more striking, perhaps, than to see the free-handed liberality with which the Westerner repays nature's boundless liberality to himself.

Our Pacific States, fronting on another ocean and with a range of climate from the tropical conditions of Southern California to those of the snow-clad peaks and virgin forests of Washington, are evolving also, in their own fashion. They have curious and close relations, commercially, with the Flowery Kingdom, and the hordes of Chinamen, who land on their shores, form a peculiar feature of this body politic. To the Christian missionary this Chinese invasion opens immense fields of effort, whose importance we are just beginning to measure. To the credit of San Francisco, be it said, she is now rising to her unwelcome duty, imposed by these natural relations, and really striving to Christianize these heathen brought to her

unawares—led to her feet, as it were—by the guiding hand of God.

In matters of literature, she is also a law unto herself. A vivid and striking type of thought marks her best writers. They form a school of their own, already recognized as unique. Their work is full of beauty and shows the moulding touch of California's grandeur; ruled by native instinct, it always reflects her mountain heights and calm, blue plains of outstretched ocean.

This whole subject has a thousand radiating branches; for nature and climatic conditions so modify humanity as to affect every interest in life. Statecraft feels it, for it is of prime importance to know what manner of men are to be governed and what their environment. Suitable modes of administration cost much thought and are sometimes far to seek. This is our own problem now with regard to Cuba and the Philippines. Commercial interests feel it—nay, hinge upon it! also, the whole matter of supply and demand. It is not policy to "send coals to Newcastle." Trade depends, altogether, on the climatic and material needs of nations and upon their artificial as well as their actual wants. A highly developed and cultured people demand beautiful materials for dwellings and clothing and whatever may serve to meet esthetic and intellectual needs. Sometimes, as in the case of England, in the midst of all this the local food supply is deficient and provisions must be imported, at any cost. The savagery of low grade nations demands a special line of cheap supplies. The colder northern countries send South what the South needs, but cannot produce, and *vice versa*; the general exchange of products being almost wholly regulated by nature's wise order of distribution. Her gift to one may be ice and furs, to another rice and tropic fruits; commerce being but exchange of commodities.

The more spiritual demands of nations feel this natural touch. As each country has its modes of thought and life determined by natural conditions, so its contribution, be it large or small, to the general good is similarly controlled. Oriental thought, Hebrew thought, Greek and Roman thought have swayed the world in the past; and to-day the keener but colder intellectual force of

the Anglo-Saxon, Scandinavian and Teutonic peoples are displacing to some extent, the warmer, more impulsive and more artistic thought forms of the South. The various schools of art have likewise contributed to our general familiarity with forms of beauty; Dutch, French, Venetians and Florentines giving each his own message—determined, as to the character, by nationality and natural surroundings. The same is true of music and literary expression.

Religion seems to feel it most of all. Beliefs and modes of worship have succeeded each other with the rise and fall of empires and the evolution of new peoples. The great missionary problem of this century is how to present Christian truth to various tribes of savage and half-civilized men in such a mode as to ensure acceptance. Great masses of men in so-called Christian lands also need similar effort, on lines differently organized. Modes of thought and approach must be infinitely varied to meet the varied natural conditions of mankind, as the Apostle Paul foresaw, when he cried, "I am made all things to all men, that I might by all means save some." How far ritual must and should be modified for this purpose is a matter for exercise of highest wisdom. Apparently large bodies of men, in our day, seek its reduction even to its very lowest terms; and this, without denying fundamental Christian truth. The same men oppose authority, through some reaction from its arbitrary exercise in the past, and a desire for spiritual as well as political liberty. Thus, we see a self-governing Protestantism taking on the proportions of a great movement, as in England, its less extreme forming the establishment, its ultra wing, the many dissenting bodies. It has spread to this country and to England's colonies, wherever located, and will continue to spread till an opposite reaction takes the minds of men—some signs of this opposite reaction being now in the air.

It is worth noting, however, that this is a race but not a world movement. It has not invaded the Orient nor does it easily touch the Catholicity of France, Spain or Italy. Its strength lies among the keener, cooler races, dwelling farther north; and, if Catholicism ever recalls these, it will be by some fresh mode of spiritual approach. Is it not well worth intense

study to find this unknown door to hearts now alien, since these races are fast winning the world's domination? What better can the Church do than to turn her energies from the decadent and feeble nations to these northern giants, who have gone forth conquering and to conquer? It certainly seems, too, as if this devisal of ways and means would naturally come from men "to the manor born," natives of these colder lands, who can best comprehend their fellow countrymen. Witness the marked success of Cardinal Newman, whose change of front marked an era in England's history, religiously, and whose influence in and over his own land still lingers, like a perpetual benediction.

For the Church needs the strength of the pine as well as the swing of the palm; though she holds the Southern Cross; she needs likewise, in her rounded heavens, the colder certainty of the North Star.

CAROLINE D. SWAN.

Gardiner, Me.

ATTITUDE OF JESUS TOWARD SCRIPTURE.

IN these days of controversy with regard to the inspiration of the Scriptures and the nature and extent of their authority, there is one question which has not been given sufficient consideration. How did our Lord regard these writings? It is of the first importance that all who acknowledge the spiritual authority of Jesus, and indeed all who hold Him to be a teacher of truth, should take into consideration His view of the Bible and His method of using and interpreting it. For Christians, the question as to how far the revelation in the Old Testament is of permanent value for the Church, must rest on its agreement or disagreement with the teachings of the Master. And this is none the less so with regard to the New Testament.

When Jesus began His mission in the world, He did not altogether break with His age, nor with the past. He did not strive after absolute originality in His teachings, neither as regards form nor substance. He found at His hand, institutions and

ideas upon which He could build. He came, not to destroy these, but *to fulfill their ideals*. Such was His attitude toward the Holy Writings. He accepted them as containing a revelation from God and held them in deep reverence. He ascribes a certain divine authority to them. He refers to them as "the word of God." With Scripture He meets the temptations of the adversary—"It is written" and "again it is written." In His sermon at Nazareth His exposition of Scripture is such that His hearers marvel. His teaching is rooted and grounded in these Scriptures, and He at every point pre-supposes them. When, in certain instances, He points out their incompleteness, and declares their temporary character, or offers to diverge from them, it is on the ground of a distinction between their real, vital principle, and that which is formal, local or transitory.

Jesus used His Bible in a discriminating way. He was free from the letter worship, the Bibliolatry of his time. He appeals from a servile, literal interpretation to one which concerned itself with truths and principles. In this Jesus took far higher ground than the New Testament writers.* Let us take one example. The Church, influenced by methods of using Scripture which were current in the Apostolic age, has identified this method with that of Jesus. The tendency has been, in Old Testament interpretation, to read Christ into it, especially into the Prophets, in a very direct and literal way. In New Testament interpretation a like tendency has been to find, in certain events in the life of Jesus, a very literal "fulfilment" of Old Testament prophecies which then *become* predictions of these events. †

But when we come to extricate the actual words of Jesus and set them free from the more or less servile interpretations of the Gospel writers, we see that all this typology and so-called Messianic prediction had no existence to Him. In not one instance

*Simply because He was divine, the source of all truth, and had at once the ability and the right to do so.—*The Editor*.

†As far as this literal fulfilment method was purely apostolic, or the apostles were moved and directed by the Holy Ghost, the Church and all men are bound to accept its truth.—*The Editor*.

does Jesus use the Scriptures in this way. There is a wide difference between His view and that of His biographers. "It is written" does not mean just the same to Him as it does to them. He shows a sense of discrimination which they lack.*

All the holy writings did not have the same value to Him. He chooses in the matter. He shows a marked predilection for the prophetic writers. The choice was a natural one. Jesus, in the first place, was a prophet. He found many points of contact between himself and His predecessors, in His life and experience, and in His thought and teaching. He was in sympathy with the prophetic ideals. His use of prophecy, where He quotes it or refers to it, was a homiletic, a sermonic use. He regarded it and used it as truth and *not as prediction*. Its value, for Him, was in its spiritual character. And yet, while He took up its truths and developed them, He does not regard its authority as of such a nature as to preclude Him from diverging, at many points, from the prophetic teaching. Evidently He clearly recognized the limitations of the prophets and He does not hesitate to substitute higher conceptions. Their views and teachings were imperfect. It is right at this point that we see our Lord's spiritual discernment. He distinguished and discriminated between the historic form and the ideal. His point of contact being thus ethical and spiritual, He is freed from slavish dependence on the word.†

We have said that Jesus chose prophecy out of Scripture. He went further. It was not all of equal value. He chose prophecy out of prophecy. Wide tracts of it had no existence for Him, because inferior in spiritual content. He shows himself absolutely free from the letter-worship that characterized the scribes and rabbis of His age.

But when we come to the portions of Jesus' Bible that contained the law, we find all this more marked. Among other significant indications of His view of Scripture is the fact, that,

*Nevertheless he distinctly recognized their Messianic character when he said: "Search the Scriptures * * * for they testify of me."—*The Editor*.

†He insisted alike upon the authority of the law and the prophets, deeming that He had come not to destroy but to fulfil. "Ye have Moses and the prophets, hear them, for they testify of me."—*The Editor*.

while He held it in deep reverence, He makes no effort whatever to bring His own teaching into accord with "them of old time." He never suggests this as a basis for His authority. Indeed, He did not hesitate to indicate and declare, both indirectly and directly, the divergence of His teaching from that of Scripture. Read the fifth chapter of Matthew and this will become clear. Over against scriptural teaching, He could set a different sort of command—"But *I* say unto you." Is it not evident, then, that He did not consider it either a perfect, complete or errorless record of God's revelation? Scripture was not all one and the same thing. Only by admitting this, can we reconcile His open and declared divergence from much that His Bible contained, with the fact that He can appeal to it. He could thus diverge on the basis of a discrimination between portions of the Scriptures; and in other cases, a discrimination between the real, vital principles and ideals of the Book, and that in it which was formal, local and temporary. He could break with these imperfections while He held to the truths. He could select the truth from the error. A study of Jesus' use of His Bible is itself a commentary on the Bible.*

The question is raised to-day on every hand: What is the nature and extent of the inspiration and authority of these same Scriptures? How are we to view and use them? And we may unfalteringly answer: Not altogether as the Church has done; not altogether as the early fathers viewed and used them; no, not altogether as did the apostles and evangelists. We must go back of the authority of the disciple to that of the great Teacher himself. We may safely view and use our Bible as the Master did. Clearly He was not troubled by the imperfections He found there. Certainly He distinguished between revelation and its human form and media. It would seem that He recognized no doctrine of absolute and literal inerrancy. He could set His own, "Verily, I say unto you," directly over against the

*The Master was the Alpha and Omega of all inspiration, revelation and Scripture, and on this ground alone did He presume to differ with the scribes and Pharisees, and to place a new interpretation upon the Old Testament or to alter the soul of the new, but it is rank folly in these days to assert that any living mortal man may use the same liberty in any sense.—*The Editor*.

commands of Scripture. He recognized that Moses was not the authority for Him or for His generation.*

On the other hand, we find Him uttering His sternest rebukes against a literalizing and indiscriminating use, as carried out by the scribes and Pharisees. The bearing of all this upon those methods of Biblical study which so many in the Church deprecate, deplore and fear, is of supreme significance. Those who insist on an uncritical, indiscriminating use of the Bible take issue with Jesus himself.

REV. CHARLES S. MACFARLAND, PH.D.

Yale University.

ROSSITER.

White-robed there lay a fair child dead
 At Christmas time.
 "The Christmas bells were rung for him," they said.
 "He heard their chime,
 And angel hands were stretched for those
 Outstretched to go."
 To soothe the first wild grief such words they chose,
 And uttered low.
 But sad the mother's weary eyes
 Were on his face,
 Grown suddenly developed, heaven-wise,
 With tender grace.
 For, oh! the joy of every day
 Now unfilled,
 The promise and the future hope which lay
 Flower-decked and stilled.
 And he had made himself a place
 So strong and deep
 In kindred hearts that those who knew his face
 Could only weep.
 And it was said, amid the fall
 Of many tears,
 "Perhaps it is that God has put it all
 In three short years."

*But He claimed for Himself and for His apostles absolute moral authority for His generation and for all ages of the world. Call Him God and all is clear.—*The Editor.*

And as the sunless days dragged by
 This thought returned.
But, oh! her heart still heard his dying cry
 And dumbly yearned
To hold his golden head once more
 Upon her breast,
To see his blue eyes open as of yore
 Love-kissed, refreshed.
And her rebellious heart cried out
 In anguished pain;
Her arms were stretched to clasp him round about
 And so retain.
But ever did her thoughts recall,
 'Mid stifled tears,
"Perhaps it is that God has put it all
 In three short years."

For with a power not earthly made
 He led above,
And with a charm past infancy repaid
 Each debt of love.
This little life, so strongly sweet,
 Was surely made
To bloom a day, but bloom complete,
 Then cease, not fade.
Man measures life by length of years
 Or labor done;
And deems unfinished what to him appears
 As just begun.
But in eternity's white light
 Years fade away.
The longest life before the Master's sight
 Is but a day.
And days have wrought, past any doubt,
 A perfect whole—
God's measure is the strength which reaches out
 From soul to soul.

CLO KEOGH.

Chicago, Ill.

EGYPT'S GIFTS TO MODERN CULTURE.

As students of geography we all have noticed a striking similarity between the contour of the continents of the old world and the new; that is, between the general outlines of the so-called eastern and western hemispheres. There is a breadth of area in the northern lands of Europe and Asia as of North America, and a broad, jagged outline of continent, as these lands approach the frozen regions of the north, while, in both cases, the southern lands taper gracefully from their own comparatively wide northern outline, cut from the north lands in the eastern hemisphere by the Mediterranean, and in the western by the Gulf of Mexico and the Carribean Sea, until they reach their vanishing points at Table Mountain in Africa, and Cape Horn in South America. All this being more or less indicative of the character of the respective uses of these lands.

As students of comparative history and ethnology we have also noticed that climate must have had a good deal to do either in attracting the warmer blooded and more emotional races of the world to the southern lands, or else that the climate of those lands is itself the secret and home, the birthplace and inspiration and influential factor in the generation and evolution of those races; also this general fact, that while in all the ages of the world a certain emotional, devout and pious culture has been ever flowing upward from the southlands to the north, the men and the nations of the northern regions have ever manifested a greater power of endurance, persistence and muscle; also a larger intellectual hindsight and foresight, and that in all the struggles that have ever existed between the southern and northern races, the men of the North, after borrowing or imbibing whatever of culture the South had to give, have defeated or annihilated their benefactors and occupied the soil. And if I understand human history at all this is in some sense a divine though mysterious fulfilment of the blessings and cursings or prophecies of that significant old gentleman, Noah

of the Ark, who, when after the flood he awoke from his wine and knew what his youngest son had done unto him, said, "Cursed or condemned and oppressed be Canaan ; a servant of servants shall he be unto his brethren ; and blessed be the Lord, the God of Shem and let Canaan be their servant. God enlarge Japhet and let him dwell in the tents of Shem and let Canaan be their servant."

In a word and more philosophically speaking, there was and is to this day something lacking in Canaan, in the swarthy races, the men of the southlands ; some deficiency of esthetic and moral and intellectual clearness and stamina, which renders them in the long run unequal to a contest with their Semitic or Japhetic brethren, and I think that somewhere and somehow in the unwinding of this historic mystery, in the history of the world, we are to get at the true nature of the gifts of Egypt to the culture of modern times.

I do not pretend to know what particular race or family of men the Egyptians of the days of the Pharaohs and the pyramids belonged to. Modern scholarship talks wisely of the Aryans, a race of superior men, who, thousands of years ago are supposed to have occupied portions of Central India, and whose civilization spread westward and extended to Egypt, and hence the golden eras of Egyptian history are by some attributed to this so-called Aryan race ; and the Copts of central Egypt of our times, are supposed to be more nearly allied to the ancient Egyptian stock than any other people on the face of the earth to-day.

It is very generally if not universally held that the ancient Egyptians were not negroes ; never had the protruding lips, the high and broad cheek-bones or the woolly hair of the negro race, and the figures that have come down to us, taken from the ancient Egyptian monuments, seem to settle this point conclusively. For my part I have never been able to get any light upon the vexed problems of human history by the use of the term Aryan, and to me things look much clearer by following or trying to follow the three-fold distribution of the human family given in the Old Testament account of the flood and the after divisions of the race through the three sons of Noah,

namely, Shem, Ham and Japhet; but even accepting this division it still is not clear to which of these three families the early Egyptians belonged.

The three sons of Noah were all white men, apparently, though we are in the habit of associating the black races of central or southern Africa and their kindred of Australia with the parentage of Ham; the thought ruuning naturally from the lack of finer instincts displayed in the conduct of the younger son toward his father; but if Ham or Canaan was the father of the black races it is clear that many generations of sunburning, and of yielding to the lowest of animal passions must have slowly blacked the race, crinkled its hair into wool and dwarfed the forehead in proportion as the lower jaws took on their gorilla form and left the black race ages ago, as it is still to-day, the inferior of the white and yellow and copper-colored races of the world.

That is a problem which is bound to come up again and again in the settlement of the status of the negro in the United States and other portions of the world.

Clearly, however, the Egyptians of the days of Egypt's culture were not negroes, and whether they were Semites, that is, descents through two or three thousand years of the children of Shem, the eldest son of Noah, or whether they were descendants through two or three thousand years, of Japhet, the second son of Noah, or whether they were the descendants of a mixed breeding of the two or three families that took their rise in this world after the flood, we simply do not know; nobody knows, and it is not worth while being dogmatic on the subject. Clearly there was a scattering of these families over the face of the whole earth, and the coincidents of history seem to agree with the biblical record: *First*, in attaching the fatherhood of the negro races to a lower type of origin than that of the white races. *Second*, the testimony of history seems to confirm the biblical record in its suggestions that the children of Japhet occupied the coast lands, and gradually evolved into the mariners, the Egyptians, the Greeks, the Romans, and the modern European and Latin nations. *Third*, that the Semites, or the children of Shem, after living a nomadic life as shepherds

and herdsmen, dwellers in tents, for perhaps two thousand years after the flood were eventually called through Abraham, the father of the faithful, to found that spiritual kingdom, which is destined to dominate the world.

This would at once leave intact the impression of modern scholarship that the historic Egyptians were Aryans—that is, descendants of the Japhetic family of Noah—and it would also be a beautiful illustration of what is to me a growing truth of history, viz., that God Almighty disciplines His chosen ones first by ages of quietude and sunshine, then by contact, if even through bondage, with the smarter, mere children of cities, of culture and of the world, in order to bring out of them the sunlight of the soul, of God and of immortality for the future enlightenment of the world. And it is through this method of study, that I see or seem to see Egypt's gifts to modern culture.

As for literature, pure and simple, as found in the writings of Hebrew kings and prophets, or in Greece and Rome, or even as found in the later records of Asia and India, Egypt had it not in the earlier days of her famous kings, or if she had it most of the records of it have gone to dust and ashes.

In truth, there are no records of any literature worthy the name that go back of about two thousand years before the Christian era; and hardly any worth speaking of that go back more than one thousand years before the Christian era. And, after reading all that Herodotus and Plutarch and modern scholarship have said up to this day touching the mythology or theories of the religious worship of the early Egyptians, one's real information on that subject is as good as nil to this very hour.

We have grown to think of the ancient Egyptians as idolaters, as worshipers of many gods, whose images were symbolical of various animals and of various forces and objects of the natural world; and in point of literary and religious culture they seem to have been but little, if any, in advance of the native Americans found on these shores when the white men first came here. Still, as among the American Indians—and spite of all their religious crudeness there were wise Indians who meditated upon the Great Spirit, the All Father—so there were among the ancient

Egyptians wise men who believed in an uncreated, immortal and almighty God, and to what extent these more spiritual conceptions of Deity pervaded the masses in their quieter homes, we cannot tell; nor can we tell to what extent this higher idea of God which is found to have dwelt in the minds of the superior souls of the men of all ancient idolatrous nations was a relic of that first revelation and intercourse of the days of Eden, and of the later intercourse and knowledge of chosen men such as Noah and those of his descendants who had not utterly and absolutely fallen into the darkness of sin; for the Egyptians, to whatever family or race they belonged, were descendants alike of the first parents of the race, and one or the other of the families of the sons of Noah, and Noah was chosen as the new seed grain of the modern and ancient races of the world, because he trusted in God, saw and believed in the true Jehovah and was righteous in his day and generation.

So the relics of heaven were kept in the world in the sacred hearts of true men long before the days of temples and altars; nevertheless it was true of Egypt, as it was true later of Rome and the whole world, that only by a special revelation of God to one man, and a special providence in protecting his seed that the true light of God was kept in the world, and modern culture as we understand it made possible even for a day.

From this point we take up the biblical story, and puzzle over it as we will, there is no other key to universal history,

Abraham, the long recognized head of ancient Israel and of the modern Hebrew races scattered in all nations of the world, was a herdsman, a nomad, a dweller in tents; not a city man, not a townsman; not an agriculturist either, or a farmer, as we put it in our days, but a sort of a prince of shepherds, a descendant of Shem, of the sixth or seventh generation, or say, some twelve hundred or two thousand years after the flood; in some sense a man of God; a good man, and pious, in whose heart the old revelation had not entirely died out; so every way one of the fittest that had survived the conflicts and struggles of the generations after the flood, when men's hearts and lives were still so ambitious that almighty God found it wise to break up

the unity of the language of the race, and scatter the children of men into smaller groups and less ambitious pursuits.

Of these groups certain Semites were dwellers in what the Scripture calls Ur, of the Chaldees, possibly in one of the northern sections of Palestine. And it happened that famine had left them short of corn; so it was that Abraham went down into Egypt to search for corn. There is an old saying that man's extremity is God's opportunity. Abraham was a young man of about seventy years when he went down into Egypt. They kept their youth a long while in those days; and according to biblical record his wife was a very beautiful woman, probably a good deal younger than her husband.

Here we have all the elements of a good story, and history has not disappointed us. But I am to use this story to point out to you one of Egypt's first gifts to modern culture; viz., that she acted as a corrective nursery of early Hebrew piety.

Observing persons have always noticed with surprise, that very pious people, that is, people of sound faith and of punctilious religious observances, are not always loyal to truth in their own daily lives; indeed it is one of the modern scandals of Christians that they are so often pious, but such awful liars. I need not say that this tendency to falsehood does not come of their piety; they would doubtless be less truthful without their piety. In truth, great and good men have said "all men are liars"; but we reasonably expect truth from religious people; and we need not enlarge upon the fact that no true religious or other culture is possible where the moral faculty is so weak that the conscience will plan and excuse untruthfulness, and we have only to trace the history of the world of religious life from Abraham to Father Lavelle to see what a serious work God has on hand in trying to make people sensible and truthful as well as devout in their daily lives.

The biblical record implies that Abraham was so pious that his movements were directed of the Lord. The Lord said unto him to quit his parental country, and led him to Egypt; yet when he reached his destination, he and his wife planned a deliberate falsehood, in order, as they supposed, to make quicker headway with the Egyptian authorities. So Abraham persuaded

his wife to say that she was his sister and to work for his ends with all the freedom a sister might use. People are such fools as to suppose that the good God needs their lies in order to help His cause of truth in this world.

The result was that Abraham's lie was discovered, just in time to save Pharaoh, the king, from committing adultery with Abraham's wife, and the man of God, with his early piety sharpened a little, was sent out of Egypt; let us hope with a good supply of corn, and with better purposes to adhere to the truth in the future. Further biblical records seem to indicate, however, that Abraham was not wholly cured of his old habit of deception.

This little incident, given so modestly in the Scriptures, seems to confirm the thought of modern scholarship and to be in harmony with the shining facts of history; that the early Egyptians were Aryans, that is one of the branches of the favorite son of Noah, whose descendants to this day are building temples, enslaving alike the Semite and the Canaanite, but all the while needing the piety of the one and the docility of the other to mate their so-called sense of honor and truth, and so make up the complete manhood of the race redeemed at last by Christ and His church in all the world,

For the Japhetic races, though liars and thieves like the rest of mankind, have always had a sort of high sense of the need of truthfulness and have always exacted it from others, no matter how many lies they indulged in themselves.

As a second gift of Egypt to modern culture, I will name her guardianship of the higher moral sense of the later descendants of Abraham in another hour of treachery and providential need. The story of Joseph's sojourn in Egypt is even more fascinating and remarkable than that of Abraham. The scriptural record runs as follows:

"And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh's, the captain of the guard, an Egyptian, bought him of the hand of the Ishmaelites, which had brought him down thither. And the Lord was with Joseph, and he was a prosperous man, and he was in the house of his master the Egyptian."

Here again we have all the characters for a novel, and the biblical story does not fail us.

Being handsome as well as wise and good, Joseph had to meet his fate. The wife of his master fell in love with him, tried to seduce him, but Joseph fled, and after imprisonment on a false accusation, survived his temporary disgrace and became the most influential, as he was the most capable man in the nation. In a word, the Hebrew Joseph became a greater and more honored man in Egypt three thousand years ago than Disraeli the modern Hebrew became in the British Empire of our own day. So well does talent make its way under the guardianship of slavery and princes and kings.

You know the rest of the story. Joseph became the leading man in Egypt. Again corn grew scarce among the inhabitants of northern Palestine, and by and by all the sons of Jacob, the brothers of Joseph, sought corn in Egypt; and finally old father Jacob himself went down to sojourn in Egypt; was splendidly received there and duly honored for Joseph's sake. And so it happened then, much as it is happening in many nations of our own time, that the oppressed Hebrew became the leading factor in the civilization of his oppressors, until in the old days, you remember, there came the world-famous series of Egyptian persecutions of the Hebrews, when a king had arisen who was either jealous of Joseph or determined not to recognize his value and power. The first born of every male child of the Hebrew race was to be slain; so bitter was the Egyptian jealousy that it outwitted their sense of commercial profit, and by this subtle crime they planned to thwart the ways of heaven. But heaven is never thwarted, my friends.

So we notice the third gift of Egypt to modern culture, in what we will call her sheltering of the supreme genius of the then Hebrew or Semitic family.

Moses, or Moseh, was a "goodly child," so the record runs, and his young mother resolved upon a ruse to save his life. You know the story of Moses in the bulrushes, among the reeds on the banks of the old Nile River. say three or four thousand years ago. It is a great and beautiful story. There is nothing

more touching or more magnificent in all the culture and in all the literature of the world.

The beautiful Hebrew child left to his fate on the river bank was, by providence divine, found by a daughter of Pharoah, and was cared for as if it had been her own.

So Moses grew to manhood, learning all that the priests of Egypt had to teach ; imbibing all the culture of the luxuriant Egyptian court ; and, withal, developing that wonderful sense of justice which, in the minds and lives of a few gifted men, has been at the heart of all the great moral revolutions of human history.

But the light of heaven seldom shines except through the clouds of adversity. The best thing in Moses—that is, his sense of justice—led him to interfere in behalf of his outraged brethren and forced him to flee from the face of his protectors. But the spirit of God led him to the home of one of the priests of Midian, probably on the roadways later made immortal by the march of the whole emancipated Hebrew race ; found him a wife of the daughters of Midian ; and so Moses, the concentration of the then moral genius of the race, was sheltered in Egypt until God called him to free his people from bondage and led him and his race, by way of the Red Sea and Horeb and Sinai, through another forty years of discipline, to the promised land, and to all that has ever been glorious in the culture of the Hebrew race ; hence, Egypt's gift, alike through Abraham, Joseph and Moses, to the literary and other culture of modern times.

Following the line of Egyptian chronology, which, by the way, is nowhere made clear to us in modern literature, we diverge to notice other more practical or worldly gifts of Egypt to the practical culture of our times.

The climate of Egypt appears always to have been very equable, ranging merely from 50° to 100° in summer ; a warm land, without the bitter winters known to our latitude in these days. But the country, though rich in soil, never had enough rain to water the soil ; hence, the Egyptians, from the earliest times, undertook to dig ditches, or canals, through which the waters of the Nile might pour, in its flooded season, through the length and breadth of the land. Here, again, we get a hint

that the Egyptians were probably Aryans, or of the Japhetic race of the human family ; at all events, they are the first known people who conquered the natural obstacles of their native or adopted local habitation, and turned the concentrated provisions of nature to their own use. I consider the old system of irrigation by means of the Nile ditches a far greater discovery in its day, and a far greater proof of human advancement in civilization, than any one of the modern discoveries for the use of natural gas or of electricity. And we name this matter of irrigation by means of the Nile as one of the very greatest gifts that ancient culture has handed down to the workers of modern times.

In a word, the Egyptians were the first of the ancients to overcome great natural obstacles in the way of the future advances of the race, and every man who has dug a ditch to save water or to carry it away, from that day to this, is a natural debtor to those early masters of the art of agriculture under difficulties.

In truth, as I have pointed out in an article in the *GLOBE*, our entire Mississippi valley needs to be ditched and cultivated, and were we as a people as wide-awake as those early Egyptians we would have been looking into the matter long ago, instead of spending years and millions of money to protect knaves in their thieving manufacturing, and other years and millions to protect other thieves of the banking and broking fraternity in their efforts to make gold the only standard of money value so that they might buy and sell the governments of the nations at their, the brokers', pleasure.

We are very smart people in some things, but a little more horse sense, whipped in by a few good cat-o'-nine-tails, might turn the tides of modern civilization and bring our wiseacre Congress to a speedy vote on the silver question and on other questions not dreamed of in Croker's philosophy.

In the practical line I will notice still another gift of Egypt to the culture of modern times.

The remains of the more ancient mounds or buildings found in certain regions of this country, in England and in Asia, all go to show, when compared with the structures of Egypt, that

the Egyptians were among the earliest master builders of the world—in truth, that they were the first master builders.

There is a tendency in our own age to make sport of the builders of the pyramids, but alike in their choice of material, of brick and stone and mortar, as in their knowledge of mathematical and artistic proportion, and in their style of building solid foundations, and giving breadth of base to their great structures, the Egyptians were not only pioneers and leaders of the new nations of men in the great and masterful accomplishment of architecture and practical masonry, they were and they remain to this hour the teachers of the race in the matter of real grandeur and permanence in the art indicated. The Greeks, later, erected more graceful buildings than the best things ever done in Egypt; and the Romans, working alike upon the Egyptian and Grecian models, rounded the gateways of art and glorified architecture alike by their noble archways and the domes erected thereon. Again our modern nations have pressed the Egyptian, the Greek and the Roman arch upward, and copying after the forest aisles of nature have given us in such cathedrals as that at Amiens, and the English Salisbury, and our own cathedrals in New York and Chicago, such ærial structures in stone, as the old Egyptian would hardly have dared to undertake. Nevertheless in the art of proportion, in the nobility, in the grandeur, and above all in the laws and lines of permanence, Egyptian architecture is to this hour among the master workmanship of all the cultured ages and deeds of the world.

Were there time, and were I a more accomplished scientist than I make any pretensions of being, I might go on to show you that the gifts of Egypt to modern culture, in the lines of portrait art, and especially in the line of astronomy, are among the greatest gifts of any of the ancient nations.

The Egyptians appear to have been the first among the ancients to scale the heavens and count the stars, and measure the star spaces, and to calculate thereon regarding the return of comets, and the general panorama of celestial glory and mechanism, all of which is still largely a mystery to the expert and upstart astronomy of our scientific days.

Again, were I a theologian and explaining to you the evolution

of the great creeds of our own church, I could go far back of the days when Moses learned his first lesson in philosophical theology from the priests of Egypt, and tracing, as far as history will allow, the constant growth of this science of God through two thousand years until after being baptized with Greek accuracy, the Alexandrian school of philosophy in the days of dawn of our era taught the doctrine of the eternal Logos, as the revealable nature of God, and so brought the human mind into some sort of preparedness to receive the full and divine revelation of that dogma, first in the Scriptures and then in the great councils of the church in the later centuries.

Thus the gifts of Egypt to modern culture, practical, moral and scientific, philosophical and theological, have been so great that we are all debtors to the ancient builders of the pyramids, and would we build for eternity in our characters, in our architecture, as in our creeds, we may still follow their massive example.

Of course we will not do so. We are a light-minded race, less serious, and many of our great buildings as many of our great systems of thought will topple as rapidly as they were built, like so many Indian tepees, swept by the fires and winds of hell.

WILLIAM HENRY THORNE.

ST. THOMAS AND THE SCRIPTURES.

IN November, 1893, the Holy Father issued a memorable Encyclical, urging the necessity of studying the Scriptures. Since that time Bible studies have been taken up with renewed interest and vigor by the children in our Sunday schools, the students in our colleges, and by the young Levites in our seminaries. We would also say, that not only have those Bible studies been embraced with alacrity, but considerable new Scripture literature has been sent forth by the press, both in this country and in Europe.

Not to speak of the others, we would mention Father Maas' splendid commentary on St. Matthew, which makes us wish

and hope that he will extend his labors to the other Evangelists, so that we might have a complete American commentary on the four gospels, which would be an honor to its author, and also to the land in which it would first see the light of day. Not only has this special interest been manifested in the United States, but also in Europe. In France, which has always occupied a prominent position in the domain of literature, whether sacred or profane, they have issued a commentary on Scripture which is a mine of intellectual wealth, and which is a worthy successor to Migne's "*Cursus Completus Scripturæ Sacræ*." In Italy, the Jesuits, who always act a leading part wherever they take up their abode, are getting out a course of Scriptural commentaries which will, when completed, show their authors to be worthy successors of A. Lapede, Maldonado, Tirini, and Bellarmino. So much ardor is being manifested everywhere in the prosecution of biblical studies, it seems to me that an article on the labors of St. Thomas in the realms of Scripture, would not, at this juncture, be inappropriate, and also that it would not lack interest.

Those who have mastered his Expositions on the Sacred Text can well believe that he learned it by heart during his incarceration at San Giovanni. It would seem almost an impossibility for one who had not done so, to have made use of it, as the Saint did in the course of his various expositions. His extraordinary gift of seeing analogies, and perhaps, his still more remarkable readiness in illuminating Scripture by means of Scripture, the exuberant richness of his applications, and the facility with which he brings texts to bear, from all parts of the sacred volume, upon the point at issue,—all speak of the width of his reading, the marvelous tenacity of his memory, and of the astounding genius with which he was endowed.

The saint's mastery of the traditional teachings of the Church manifests itself in all his commentaries on Scripture. For instance, in his treatment of the Pauline Epistles, he so draws out the words of the Apostle, as by them to illuminate the moral and dogmatic teachings of the theology, and illustrates those teachings with such a prolific wealth of allusion with so many authorities from every part of the sacred text, as to throw a new

light upon, and give fresh significance to the words of the Apostle. Then, his statement of objections is so lucid and forcible : his solutions of the various difficulties are so precise, and often so ingenious, there is so much matchless simplicity combined with such powerful logic, that the reader is both overpowered and fascinated as he proceeds ; overpowered by the mental force which he continually encounters, and fascinated by the beauty of illustration, by the ingenuity of analogy, and by those sudden flashes of light produced by the juxtaposition of certain portions of Scripture, which at first sight appeared to the ordinary reader to have no relation whatever with one another. Perhaps, of all the Expositions of the Angelical on the Sacred Texts, that on the Epistle to the Romans, is the most admirable. Its depth of thought, the singular clearness with which the teachings of tradition are laid down, and the general interest of the subject-matter, lend to it a special charm. In the Commentary on Job, nature and history are employed in the elucidation of the Inspired Word ; whilst in that of the Canticle of Canticles the Saint finds himself in his own element, as he traces the relationship between the Soul and the Beloved, and ascends into the highest regions of mystic union with God.

Now, it behooves us to consider in detail, though briefly, the labors of St. Thomas on the sacred text. He expounded in the schools the gospels of Sts. Matthew and John. We have his commentary on the Epistles of St. Paul, on Job, a portion of the Psalms, the Canticle of Canticles, and on the Prophets Isaias and Jeremiah. If this be deemed not sufficient to show our reader the Saint's deep and extensive acquaintance with the inspired writings, we could refer him to the *Summa Theologica*, which amply testifies to what a deep and full mastery he had acquired of many other portions of the ancient law.

The Exposition on the Gospel of St. Matthew, we are told by Vielmins, was taken down from the saint's lips by his familiar disciple, Brother Peter Andrea, who studied under him when occupying the post of Regus Primarius in the school of St. James. Anyone comparing the first five chapters of the Commentary on St. John with any portion of that on St. Matthew will

at once perceive a difference in the style. The treatise on St. Matthew, however, possesses this interest, namely, it shows the reader how accurately the students of those days were able to follow their professors and how little was lost by the *viva voce* method adopted in the schools.

The Exposition of St. Matthew occupies two hundred and seventy-seven pages of the Parma edition. Its divisions follow the twenty-eight chapters in the Gospel. The Prologue of St. Jerome is given at the commencement as an *argumentum*, and upon this our Saint makes a brief comment. The first chapter of the Gospel is there given, and it is divided into a certain number of paragraphs. For instance, the first chapter contains six paragraphs; the second, four; the third, two; and so of the rest. Following each Gospel chapter comes the Angelical's exposition, which is thrown into numbers corresponding to the paragraphs of the Gospel chapter. By this means the commentary on any portion of the matter in hand, can be discovered without difficulty; for the numerals of the paragraphs are made to correspond with those in the exposition. In this commentary the traditional dogmatic and moral teachings of the Church are brought into full relief, not only by the Angelical's method of handling the text itself, but by the weight of patristic authority which he brings forth in its support. Here, also, we plainly see his singular gift of marshaling an array of Scriptural quotations in support of the point he is elucidating, and of so placing various groups of truths as to make them shed a light upon each other.

The Gospel of St. Matthew, St. Thomas informs us, is chiefly concerned with the humanity of Christ. He divides it into three portions. The first part treats of the coming of our Lord into the world; the second, of His progress through the world, and the third, of His exit from the world. We may add, that the reader who studies with diligence and attention this exposition of his, will at once note how great a tendency is manifested throughout its structure toward that unity of conception, which was one of the Angelical's greatest and most remarkable traits. The Exposition of the Gospel of St. John is, according to Jellink, of a much later date. Its first five chapters were

written out by the Saint's own hand. The remainder of it, he dictated to his disciple, Reginald of Pipersio. However, we are informed by competent authority, that he himself finally revised, corrected and approved of it. His Gospel might perhaps be considered one of the fairest tests of the Angelical's mental powers. Its subject-matter, especially the first part of it, was adequate to elicit those intellectual gifts with which he was endowed. There the deepest philosophy, the most abstract metaphysical speculation would be called into play, as the highest theories of religion, and the cardinal principles of contemplative life.

The entire commentary comprises three hundred and seventy-five pages of the Parma edition. It begins with a prologue by the Saint, which is followed by that of St. Jerome, upon which the Angelical gives us one of his lucid expositions. In the Gospel of St. John there are twenty-five chapters. These chapters are subdivided, and upon each subdivision, the exposition is made. We see that the whole commentary betrays signs of the greatest care in its composition, and that the prologue gives evidence of the greatness of the work, which the Angelical must have felt that he had before him.

Besides his Expositions on the Gospels, St. Thomas wrote fourteen commentaries on the Epistles of St. Paul, which occupy seven hundred and ninety pages of the Parma edition. His method is the same as that which he adopted in his previous expositions. The prologue, which introduces the subject, we consider to be in the Angelical's best style. Each Epistle, however, besides this general one, has a prologue to itself. The Epistles are commented on, chapter by chapter, and divided into sections, like the Expositions on St. Matthew. The Fathers are more seldom used than in the works on the Gospels; nor are the heresies so prominently discussed. We are prone to think that if he lived in our age, and saw the multifarious and horror-inspiring heresies that are devastating and inundating the earth, he would die of grief, or he would have recourse to fasting and prayer, when getting out a new commentary on the Epistles of St. Paul, so as to beg of God the grace of refuting half their soul-destroying tenets. However, although the

Fathers are less alluded to in his commentaries on the Pauline Epistles than elsewhere, yet we can say that they are by no means overlooked. He refers, from time to time, to St. Athanasius, St. Jerome, St. Gregory, St. Isidore, St. Hilary, the Damascene, as well as to Hayno, Rabanus, Denis, Gelasius, Seneca and the Gloss. He also occasionally brings into requisition the *Magister* and the *Philosophers* for the confirmation of the philosophical or dogmatic tenets which he advances. The commentary on the Epistle to the Romans is the most important of the number, and occupies one hundred and fifty pages. The Saint's treatment of original sin, of faith, of the universality of the preaching of the Gospel, of the difference between the baptism of John and that of Christ, as well as his remarks on the negative and positive precepts of the law, etc., are well worth careful perusal on the part of the diligent student of Scripture.

We find many beautiful and instructive passages in the Exposition of the First Epistle to the Corinthians, for instance, on the words, "Were you baptized in the name of Paul?" on the preaching of the Gospel, "not in wisdom of speech," on the spiritual man being the judge of all things, yet being judged by none himself. Then, in the sixth lesson of the seventh chapter, the Saint shows his ability in pointing out the fallacies contained in the popular objections. The sharpness and incisiveness of the answer, the flow of quotation, the exhaustless power of illustration, afford great gratification to the mind of the reader. The Second Epistle to the Corinthians offers much matter for useful teaching. The Saint's treatment of the Son as the perfect image of the Father, of Satan as an angel of light, might be recommended.

Perhaps, the most striking of all the expositions, is that which he has given us on the Book of Job. Here the illustrations and quotations from the Scriptures are met less frequently than in his other commentaries. True, St. Paul and Ecclesiasticus shed now and then a gleam across the pages, whilst at distant intervals St. Augustine, St. Ambrose, St. Gregory, as well as Denis, Boethius and St. Isidore, Porphyry, Pliny and Aristotle, are to be met with, either as illustrating or recommending the point under discussion. This treatise we find occupies one

hundred and fifty-six pages. This prologue, as usual, exhibits the ingenuity and power of the master mind. The object of the work is to prove God's Providence over the world, and its argument is in reality an answer to the many cardinal tenets of that Eastern philosophy which had then eaten its way into the schools of Paris. The subject-matter is divided according to the forty-two chapters of the book, and these are distributed into the usual sections.

The unrivaled power of analysis possessed by the Angelical gave him entire scope for bringing out into full expression the character of blessed Job. The manner in which he describes the intellectual position of the patriarch, his former prosperity, his abject misery, his vision of the future and his trust in God, exhibits in the most glowing colors the extraordinary dramatic powers of our saintly commentator. Then come the groaning of Job's inferior nature, the maledictions which proceed from the lower parts of his soul, the approach of his friends, and especially of Eliphaz, Baldad and Sophar, who are so occupied with their own ideas that they seem incapable of comprehending his state of mind; all these scenes are brought out by our saint with extraordinary vigor, brilliancy and ability.

No less brilliantly does he develop the main argument in illustration of which the exposition was chiefly written. Job in his position of profound misery, still trusting in and proving the overruling Providence of God, and his friends by the very method they adopt, all the more firmly clenching his conclusions; these different dramatic elements are so made use of in the argument as to imprint as much upon the imagination as upon the intellect, a persuasion that, in spite of all external signs, an unseen Hand and all-wise Intelligence are overruling and directing each minutest detail as well as the general order of the world.

Since a lack of space prevents me from making long extracts from that grand and masterly exposition, from which many modern commentators on that subject have drawn their inspiration, and several of their "original ideas," I may refer to certain passages of it, as singularly able and as illustrating in a striking manner the mind of the Angelical. See, for instance,

his treatment of the limits of Satan's power ; of the lawfulness of sorrows ; of the nature of visions ; of the life of man ; of the power of human reason ; of God's knowledge ; of Platonism ; of the great Behemoth, etc., etc. We regret that want of space prevents us from giving extracts to show in what a masterly manner he expatiated on all those important subjects. Besides his commentary on Job, the Angelical wrote an exposition on the first fifty Psalms. This comprises about two hundred pages. The care with which the proscenium was composed, fully indicates that the author looked upon it as an important work. It consists in an ingenious, not to say profound application of the words : " In all his works he gave thanks to the Holy One, and to the Most High, with words of glory." In this exposition, we can say that the Angelical enters more, perhaps, than in any of his other works, into the full meaning of each word, and follows out its signification into the minutest details. It is not at all an uncommon thing for him to devote half a column or more to the elucidation of a single adjective, substantive or pronoun. He brings various portions of Scripture to bear, as in a focus, upon the elements of thought, and after having displayed them in different lights, he draws out and manifests their meaning with a facility all his own. The gloss is here often brought into requisition. At times, a Hebrew expression gives a clue to the true signification ; sometimes the force of the Greek appears to recall a thought ; or St. Augustine, or St. Chrysostom, or Denis is called in to settle by his authority, texts which might of themselves be explained in different ways. Then difficulties suggested by other portions of Holy Writ are advanced—passages which seem to contradict the Psalms. These are solved either by a principle of moral or dogma, or by the light of some telling sentence in Scripture, or by the traditionary teachings of the fathers, or finally, by that gift of intuition, by means of which master minds are enabled to cut the gordian knot, or to unravel a tangle, with an ease which is one of the attributes of genius. Perhaps the most valuable portion of this exposition is that which brings out the relation of the Psalms to the redemption of our Lord. We can clearly see that he omits no possible point of resemblance. Christ lives in the Psalms, and his tender and

loving voice is ever and anon heard, speaking with clear articulation of His sufferings, His patience, His love, His most merciful atonement for the sake of man. On the full treatment of so extensive a subject, this is not the place for me to dwell. But I presume I can cause the detailed method of the saint to be seen clearly enough, by citing a single example, which is selected as being interesting in itself. For instance, let us take the words, "Truths are decayed from among the children of men." Why does he say truths in the plural? "There is no truth of God in the land." The answer is that the primeval truth is one, and is the Divine Intellect. But as the one face of a man produces many reflections in many mirrors, and many also in one broken mirror, so many truths are produced in many souls through the influence of one Divine Truth; so manifold truths appear in our soul which does not reach divine simplicity; and this is the effect of that truth by which a devout soul is illuminated; and these truths diminish as the soul through sin recedes from God.

The next exposition is that of the *Canticle of Canticles*. It follows in the main the plan adopted in his other commentaries. However, we must say that Scripture references occur here less frequently than in the treatise on Job. The fathers also are used more sparingly. Aristotle's ethics can be felt in many places as fixing a basis on which is built a beautiful and stable superstructure. The ardent words of the Spouse are taken up with the same warmth in exposition by the saint, as they were poured out by the inspired lips. We can say that the Angelical was completely at home in this train of thought. His soul, ever present with his Lord, ran along the course of the glowing *Canticle*, and without the slightest difficulty, kept pace with the exuberance of joy therein displayed. Continually, as if inspired himself, he takes up the rapture of Holy Writ and pours it forth, following with a commentary thrown into rapture too, flowing with a like rapidity of love, and evidently proving that under the quiet, calm exterior of the man, there lived a very volcano of seraphic tenderness and charity. Then the swift comment stops and the saint draws out the requisites for some important office, or the ingredients of some mighty gift, stating

all calmly and with measure like a profound philosopher. Now comes the application of the words of the *Canticle*; next an analysis of the various expressions; then a knitting together of Scripture phrases, the writer making his own thought flow with equal stream, text running into comment and then losing itself, till the angelic doctor's mind and the inspiration of the Spirit seem to combine in one shining current of purest psalmody. Yet we must say that all this is done in order, that it is subservient to a common purpose, that it adds light to the guiding thought contained in the customary magic text which is here cast in the following words: "Let thy voice sound in my ears; for thy voice is sweet and thy face is comely."

Two more works of the Angelical complete his Scripture preparation for his masterly undertaking, namely his expositions on the prophecies of *Isaias* and *Jeremias*. The former occupies about one hundred and fifty pages and is divided according to the chapters into sixty-six portions, varying greatly in length. The Scripture illustrations are in harmony with the usual method of the saint. Saints *Gregory*, *Bernard* and *Augustine* are brought into requisition; the last frequently, the others rarely. *St. Jerome* and *Rabanus* are touched upon, and there is one reference to *Homer*. The best way of giving an idea of this exposition is to select one or two passages. For instance, note with regard to those words, "There shall come forth a rod," that the Blessed Virgin is called a rod. First as consoling in tribulations: "But lift thou up thy rod, and stretch forth thy hand over the sea, and divide it, that the children of Israel may go through the midst of the sea on dry land." Secondly, as fructifying: "And Moses found that the rod of Aaron for the house of Levi was budded; and the buds swelling it had bloomed blossoms, which spreading the leaves were formed into almonds." Thirdly, as satiating: "When Moses had lifted up his hand and struck the rock twice with the rod, there came forth water in great abundance, so that the people and their cattle drank." Fourthly, as scourging: "A star shall rise out of Jacob, and a sceptre shall spring from Israel, and shall strike the chiefs of Moab." Fifthly, as watching: "I see a rod watching."

The exposition on *Jeremias* is an unfinished composition, the Angelical having died before he had time to complete the fifty-second chapter. In fact the whole has more the character of an imbozzo than of a perfect piece. There is indeed the same wealth, as elsewhere of Scripture illustration ; and St. Ambrose, St. Jerome, St. Gregory and the Gloss are alluded to in a passing way. Let us take one or two paragraphs of our Saint's method. "Note that circumcision is manifold, of the mind and of evil thoughts : " "Until their uncircumcised mind be ashamed." Of the heart, from evil affections : "Circumcision is that of the heart, in spirit, not in the letter." Of the mouth, from evil speech : "I am of uncircumcised lips." Of the ears, from detraction and evil words : "Their ears are uncircumcised, and they cannot hear." Of the flesh, signifying circumcision from carnal desires : "You shall circumcise the flesh of your foreskin, that it may be for a sign of the covenant between me and you." Note moreover, that the heart is washed with the water of baptism : "I washed thee with water, and cleansed away thy blood from thee." With tears of compunction : "Every night I will wash my bed ; I will water my couch with tears." With the wine of Divine Love : "We shall wash his robe in wine, and his garment in the blood of the grapes." With the milk of the Divine word : "His eyes are as doves upon brooks of waters, which are washed with milk." With the ardor of correction : "If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem out of the midst thereof by the spirit of judgment, and by the spirit of burning." With the blood of the Lord's Passion : "They have washed their robes, and have made them white in the blood of the Lamb."

To enter further into the Angelical's labors on the Sacred Scriptures, would demand too much space. It would require from me a volume to indicate all his merits, and to show the influence exercised on him by the great classical Fathers of the Church. Anybody sufficiently interested in the matter would speedily detect the difference between his method and theirs, by taking parallel passages of Scripture exegesis from St. Chrysostom, St. Ambrose, St. Jerome, and St. Augustine, comparing

them with the exposition of our saint. The schools of Antioch and Alexandria made an equal mark upon him ; he is as theological as Origen where it answers the purposes of truth ; and as practical and concrete as Chrysostom, where the literal treatment is more in keeping with his scope, or with his subject-matter ; whilst he surpasses all in the precision of his grasp of faith and morals, and in his special gift of throwing into an organic form the apparently heterogeneous elements of dogma or revelation, which he meets with in the course of his exposition. St. Thomas appears incapable of touching any order of Church knowledge without at once detecting in it new bearings, and bringing its various portions into perfect harmony. No man in the whole range of ecclesiastical literature, knew as well as he, how to reduce chaos into order. The Holy Spirit seems to be painting his picture when he says : "The wise man will seek out the wisdom of all the ancients, and will be occupied in the Prophets. He will keep the sayings of renowned men, and will enter withal into the subtilities of parables. He will search out the hidden meaning of proverbs, and will be conversant in the secrets of parables. The Lord will fill him with the spirit of understanding, and he will pour forth the words of his wisdom in showers. The Lord shall direct his counsel, and in his secrets he shall meditate. Many shall praise his wisdom ; and it shall never be forgotten. The memory of him shall not depart away, and his name shall be in request from generation to generation."

It was thus, by the help of prayer, meditation, and the illumination of truth, that the Angelical was enabled to penetrate into "the subtilities of parables," and "to search out the hidden meaning of proverbs." "He was filled with the spirit of understanding," and therefore "his name shall be in requisition from generation to generation." Of him we can truly say with a writer of considerable note, "It was at the foot of the crucifix, and in the rapture of ecstasy, that his intellect was replenished with the fulness of Light."

REV. C. O'SULLIVAN.

Machias, Me.

MR. TARDIVEL'S NEW BOOK.

I HAVE just read Mr. Tardivel's new book, "The Religious Situation in the United States, Illusions and Reality." I still believe in the Catholic Church and in America and in the Catholic Church in America. This is what I would say if I had to compress into the shortest formula the firmest trusts of my soul and my fondest hopes and affections as a citizen. The Catholic Church satisfies all the present spiritual needs of the wayfarer here upon earth and also the highest aspirations of his soul for that better world. America, though it have its faults, is a mighty good country to live in. Because I love her, I admit her faults; she does not realize my ideal of a country, whose spiritual power would be wedded to temporal power and would be its directing principle as the soul is that of the body. But, because present conditions make the realization of this ideal nearly impossible everywhere is no reason for minimizing or denying with somewhat of pessimism the real excellences of America as a country in which to live and die as Catholics.

This work was written by Mr. Tardivel, editor of *La Verité*, of Quebec, Canada; it bears the *Imprimatur* of Archbishop Sonnaix, of Cambrai, and was published in France with the set purpose of disabusing a large number of Frenchmen and others, whose ultra optimism has led them to think that the condition of the Church and of the Catholics in the United States is as near perfection as is possible outside the region of ideality. The book is brimful of facts which show that the religious situation here is rather bearable than laudable.

If we may rest the merits of a book upon its efficient way in which it attains its purpose then surely Mr. Tardivel's book, with its commanding array of facts and testimonies, mostly gathered from American sources of unquestionable authority, is such that it cannot fail to correct the errors of enthusiastic optimists and to confirm and strengthen its cooler, more moderate, sensible and true views of others, apparently less generous and

friendly perhaps, but more prudent all the same. As the aim is to destroy the illusions, the statements of Mr. Tardivel appear at times brutally cold. But what would you, truth must sometimes offend. Still one could wish the writer were more sympathetic. He says he examines things coldly, without enthusiasm, and without systematic hostility. One remains somewhat painfully under the impression that the writer's uniform lack of sympathy with almost all that is American amounts to positive antipathy. Considering the ability with which this weighty subject is handled by the writer one is tempted to suggest that Mr. Tardivel write in a friendly way a book on the American Constitution in its political, economic, religious and social aspects; a book such as Brownson's "Republic," but with the tinge of liberalism left out. Such a book would be very useful for the general reader and for schools and colleges and I think Mr. Tardivel qualified for writing it.

The first part of Mr. Tardivel's book deals with illusions, things we too fondly cherish and too long cling to, even after we have discovered their emptiness. It is devoted to a searching review of Mr. Brunetiere's enthusiastic article on "Catholicism in the United States," published in the *Revue des Deux Mondes*, November 1898, in which "what is praiseworthy is not his doctrine, but his intention to be agreeable and even useful to the Church." The cause of Mr. Brunetiere's several mistaken views is laid to the fact of his having obtained his information from personages of the same school of thought, that is, the so-called school of Americanists. He is blamed for inexactitude in speaking of the progress of popular democracy as favorable to the progress of Catholicism, blamed for his words of commendation of American liberalism, blamed for seeing in the present condition of things the realization of M. de Tocqueville's prophecy, viz., that the spirit of the age, once so inimical to the Church, has become so friendly that the Church is enabled to make great conquests. Throughout this part of his work Mr. Tardivel appears at his best as a controversialist.

The writer does not accuse anybody of heresy. For this much thanks. He has lengthy reflections on American individualism, a word as much abused as liberty and love, in whose

names so many crimes are committed. If one is to believe Mr. Tardivel, individualism as understood and practised by Americanists is nothing else than a spirit of pure simple insubordination ; it is a foolhardy boldness to say and do strange things simply because the Pope is infallible and will call them to order if they err. These definitions of individualism are trade-marks that do not recommend it. That this sort of thing exists among us Mr. Tardivel attempts to prove by examples which seem only to establish the fact that the parties concerned refused to put into effect certain disciplinary rulings of the Pope before all doubt was removed as to the bearing of these laws. As a law does not oblige so long as it remains doubtful, there can be no clear case of insubordination against one who merely suspends assent until he has learned what the law is and means. That there was no disposition to be disloyal in the cases mentioned is evident from the fact that when the law's intent was explained the parties in question complied with its requirements. One thing sure is that stupidly blind obedience is unreasoning and unreasonable in itself and is no homage to any superior ; nor is it a note of particularly loyal Catholicism to do nothing and not even to think. Surely we must think before we can think alike and must act if we would either obey or disobey. And, anyway, outside the articles of faith and obligatory precepts of Catholic practise there is plenty of room for the cultivation and development of a healthy individualism which need not be insubordination or foolhardiness. Mr. Tardivel is too narrow in his definition of individualism, which excludes from that distinction excellence of thought and action which hundreds of most excellent Americans, lay and clerical, are stamping upon the Catholicism of America. If he had not been so bent on proving a thesis he could easily have found a way to say that American individualism stands for manly independence and enlightened obedience and he would have been, both more fair and nearer the truth. The scholastic Father Lambert puts the same thought in these few strong words : "There are no more thorough, intense Papists in the wide world than the Catholics of America."

Precisely, this is one of our cherished illusions. So? Well, I'd

rather contemplate an illusion which daily passes before my eyes than believe on the word of a stranger that we *are*, as citizens and Catholics, notorious insubordinates.

There are other real illusions, however, which we must give up if we would be on the side of truth, as for instance, that the progress of Catholicity here has been prodigious, marvelous, extraordinary ; that this wonderful development is due in large measure to our republican constitution ; that conditions are more favorable here for the *growth* of the Catholic religion than in any other part of this round globe ; that the Church is free, freer, freest here, etc.

The second and by far the longest part of Mr. Tardivel's book deals with realities. He devotes the first chapter, a very short one, to the beauties of the Church in the United States, dwelling chiefly upon its holiness, that is, the sublime virtues it fosters. It is an inspiring subject. From the standpoint of mere taste I consider that the conversion of Mr. Tardivel's mother, his being brought up by his maternal uncle, his sister's religious profession in an American sisterhood, which the author adduces as proofs of the beauties of the Catholic Church here, are not in keeping with the dignity of the subject. Would his French readers perhaps have challenged the genuineness of his information or demonstrative value of his proofs had he omitted these two individual proofs of the beauties of the Catholic Church in the United States ? I think not.

In this chapter Mr. Tardivel might have insisted more upon the habit which Catholics have here of filling their churches several times on Sundays and holy days, and the habit priests have of preaching frequently—these are among the distinctive glories of the Catholic Church here, and never fail to strike every European, unaccustomed to such sights, with genuine admiration.

All the walking part of our ten millions of Catholics attend mass on Sunday and frequent the Sacraments. Catholicism has a hold of and penetrates the masses of Catholics here. Catholic practise is a habitual fact with American Catholics and not a fitful act due to momentary enthusiasm or an occasional pilgrimage. There are many countries, Mr. Tardivel knows, with a

large so-called Catholic population, where churches are comparatively empty on Sundays or frequented by only a few women and *devots*, the balance being out in the fields and woods working or gaming, and, being Catholics, expect to be buried with candles and holy water. We've seen them and heard them in their own countries, so Catholic! Yet these, when immigrated hither, make up our fervent Catholic population. The American laity takes the business of religion seriously. When some ardent, intense, fervid American exclaims that there is something in the air here that is favorable to the quickening and strengthening of Catholic faith, this simply makes Mr. Tardivel hot. He rants against what he calls glittering generalities and blankly says the American air is for nothing in the maintenance or development of Catholic religion. Wait.

It seems undeniable that there is an American atmosphere in the moral sense as in the physical sense, a something, or combination of somethings, that draws out the peculiar activity of both clergy and laity. To mention a few of these things which constitute this moral atmosphere, I would say that the newness of the country, the nomadic habits of immigrants, the new settlements springing up everywhere, the mushroom growth of cities, all these things compel the clergy to be active in building churches, chapels and schools, and to be constantly instructing, catechising, preaching and dispensing the sacraments to their well-grouped or scattered flock. Then there are the public schools, the dangers of which must be guarded against; the aggressive forces of Protestantism, infidelity, agnosticism, indifferentism, materialism and the allurements of wealth which pervade the air and stir priest and people to active resistance. To avoid asphyxiation, Catholics must bestir themselves and reach the higher altitudes of spirituality. The most capable apologist of Christianity against American infidelity says that "the infidel and atheistic surroundings in which Catholics are living here but serve as a whetstone to keep their faith bright and keen and free from dross and rust." Again, as there is nothing essentially evil, neither is even the lower air, in which we must move, all, all bad. There is on the part of many non-Catholics here an open-mindedness, a fairness, a

liberal turn, a disposition to listen which invites the zealous exertions of our clergy and is often the beginning of many precious conquests for the Church. Yet those who become Catholics and those who are so and remain so, must in daily life elbow friends and foes, and can persevere only through the exercise of the most active vigilance and the heaven-inspired courage of the early Christians who had the adverse forces of centuries of paganism to contend against.

There are aspects of Catholic American life which are truly admirable, which it is not boastfulness in us to point out, and which it would be useless for any one to persist in denying. When we know—Mr. Tardivel and I—many countries in which the Church suffers immense losses through the inaction of careless Catholics and their distant clergy, is it not refreshing to witness the handful of American Catholics displaying such virile strength in the building up of their churches and schools and struggling against the opposing floods that threaten to overwhelm them? Is it not reassuring to note the close and friendly relations of priests and people, to know that, though the United States has not yet produced a Bossuet, yet almost every priest here is a popular preacher, *i. e.*, one that the people will go to hear as often as he speaks?

In saying these things I mean to emphasize the fact that there is something in the air of America that is favorable to the peculiar development that Catholicism is taking here; in the same sense our most scholarly, eloquent and patriotic churchman, Bishop Spalding, declares there is inspiration in the very air of America.

Now in claiming this, one is by no means compelled to admit as a corollary that democracy is the safeguard of religion; that it is the only God-appointed channel of grace; that democracy is absolutely and all around the best and only just form of government; it is not necessary to insult a long line of pontiffs, nor compel the words of Leo XIII. to bear a testimony to democracy which they do not contain.

On the other hand democracy, popular rights, popular liberties, all this is not the empty bubble that some people (Mr. Tardivel included) are trying to make it. It is the underlying idea of the Magna Charta, and the object of the Tiers Etats;

it has threaded its way through thrones and crowns; it was the object of the American revolution; its preservation against the greed of aristocratic England is the noble purpose of the Boer's heroic defense. If it is not the succulent roast beef of blooded aristocracy, it is the humble cheese which the people—the peasant and working classes—are satisfied with. Possibly even this cheese may be invaded by the maggots and mice of aggressive nobility and rapacious plutocracy. But the people will again, like the hungry, blind French beggar, insist on swallowing their cheese and say : “*Tant pis pour la vermine.*”

In a chapter entitled “Nothing New under the American Sun,” Mr. Tardivel is satisfied with quoting a series of high-sounding affirmations of Mr. Snell. He says such trite things as this, “that everywhere we find the same vices alongside the same virtues since Christianity.” Why not since Adam's fall? It is a wonder that the microscopic Mr. Tardivel did not discover these distinctively American peccadilloes: The lynch law, easy divorces, the whisky habit and other such amiable vices which we are benevolently engrafting upon our new colonies. Our skyscrapers, these architectural sins, also escape his observing eye. I am not very certain whether Mr. Tardivel would admit there is anything new or strikingly characteristic about the pluck, the grit, the courage, the will-power, the activity, the energy, the ceaseless industry which the American people everywhere displays. Call it nerve, cheek, brass—it is not the *dolce far niente* of the Italian, and it differs from the easy-going qualities of Europeans generally and of our own slow-paced neighbors across the border. Since humanity is the same everywhere, there must be some specific virtue under the American sun which calls forth these qualities even in the laziest immigrants.

If the condition of the working classes here is wretched, if the workman cannot realize his dream of living in a palace, etc., why do foreigners and our Canadian neighbors seek our factories and mines, etc., in such large numbers? Why do they prefer to work here for a dollar a day than to work for fifty cents or a quarter in their own country, or else merely vegetate there and wear their older brothers' old clothes?

It may or it may not be the mission of America to teach the other nations how to work, how howling wildernesses are transformed by industry into smiling gardens, etc. Anyway it is a fact that conditions here are exceptionally favorable for the development of the qualities required to build up a country for other people to write books about.

Nothing new under the American sun! To grant the largest measure of liberty ever enjoyed by the individual and at the same time to secure authority; to guard alike against centralization of power and its opposite excess, individualism, to distribute among various bodies of legislation, the judicial, and the executive powers of government—is this not distinctively American? It is in that and like features that American political civilization has improved upon the old Græco-Roman systems.

Universal suffrage with all its advantages and its drawbacks is both in theory and in practice a distinctively American new thing. America is a complete republic. Brownson, Bryce, Bourget, Brunetiere and many others find in the constitution of the American Republic all these and many other excellent new things. The constitution of the United States is free from a great deal of Eastern theorizing and ideality and bears the stamp of Western wisdom and practicality. Its adaptability in all parts of a vast continent to the various needs and aspirations of a people living under different conditions of climate, absorbed in the most diverse sorts of occupations and variously swayed by the most opposite religious beliefs and unbeliefs is, to say the least, something new.

The American nation was the first new nation made out of whole cloth after the reformation and hence it could not be like any other. It fitted unto itself a written constitution suited to its providential constitution. In that same era of restless agitation which saw the birth of America, many small and large countries fell from the grace of kings and gained their independence; but none succeeded, in spite of repeated trials, in giving themselves a constitution which would begin to fit them as the American constitution fits the people of the United States. This I claim is something new. Nor is it the novelty of heresy or of the compounded heresies of the ages, as Mr.

Snell asserts. The framers and signers of the constitution did precisely what Catholic philosophers, when they have examined all the circumstances attendant upon the foundation of states, declare it is allowed to do in such a case as the Americans found themselves in. What philosophical heresy, I would like to know, can be implied in saying that the American constitution is wisely practical? or in refusing to find in "the consent of the governed" all the awful principles of the French Revolution? Bah! Should it be a catechism, then, this constitution, and would you have the Declaration of Independence read like an *amende honorable*? No one who speaks as a Catholic philosopher claims this constitution is absolutely the best—but only relatively so. And as often the relatively good is the only one attainable, it is wise to be content with so much and not waste time and others' patience in ineffectual regrets that the past cannot be called back or in cranky jeremiads on the present smallness of the case. Now, I say of my own accord, that we have a great many more liberties here than we know how to rightly use. The liberty of the press and liberty of speech are among these. But it would be stupid to even hint that other nations have to come here to learn how to use and especially to abuse these liberties. The abuse of liberties is not the distinctive shame of America. Our anarchists and other violent agitators are generally foreign born and reared, lusty, full-bearded hoboes, who are pumped full of firebrand talk by European universities and gymnasia before they reach our shores. No, Mr. Tardivel, you will not make me believe that America is the sink-hole of all the moral, political, social, religious and economical abominations of the Old World: that and only that, even though you quote Mr. Snell. On the other hand, we Catholics are deprived of many liberties which we ought to have; the liberty of using according to the dictates of conscience the money we pay for school purposes; the liberty of ministering to our Catholic people in State institutions of charity or correction, in the army and the navy; free access to positions of honor and profit in the state and nation, we have not; the liberty from sacrilegious ruffianism here and in our Catholic colonies, and liberty from unjust and impudent discrimination in our Indian

school affairs, and from arbitrary and pernicious meddling in marriage laws and school arrangements of the new American possessions. These are some of the crimes against which many voices are raised. All invoke the rights which the constitution warrants. Unlike in other countries, these acts of injustice have here no constitutional sanction in any State nor in the United States; they are the result of sectarian prejudice. This may mend.

When Mr. Tardivel charges us with boastfulness he attacks us in a very vulnerable point; he attacks one of our real and acknowledged vices, one which is general enough to be called national. Catholics here have it in common with other Americans. Some Catholic Americans are afflicted with a more violent form of it than others and in them the evil seems to have reached the chronic stage. But, after all, it is not an unamiable defect. For a people living in a country where everything is gigantic, excessive modesty would be as hypocritical as it would be wonderful. Yet I do like to see him nail such foolish exaltations of all American liberties as are constantly in the mouth of ultra enthusiastic American Catholics. When we say we are satisfied with the measure of liberty which we as Catholics have here, this is only half bad; but when we say that we Catholics here are the freest on earth, thus making odious comparisons, why then we excite the laughter of other people, and furthermore we create the impression upon our own countrymen that we consider ourselves as fairly treated and by no means entitled to anything we haven't got. We may be thankful that we are not so much nor so constantly annoyed and harassed as Catholics are in certain other countries that call themselves Catholic; yet neither are we as free as Catholics are in many countries which are Protestant. All in all, our religious liberties are nothing to *boast of*.

In the chapter on persecutions Mr. Tardivel may make it appear to credulous, timorous people that this is a dangerous country for Catholics to live in. Certain it is that we have not now nor ever had in the United States violent persecutions which can begin to compare with those of any European or Asiatic countries. In fact, we have never had a violent American persecution, in the formal sense of the word; a persecution ordered by the

President or a Governor and executed by governmental officers. We can never have any such persecution. The burning of convents and the destruction of Catholic property and life by ill-repressed mobs, these are certainly no tokens of affection, popular or official; but they are a thousand miles removed from bloody persecution in the strict and formal sense of that awful word. Nor does the Church here experience one-half the administrative annoyance and hostility which it experiences in France, in Italy and in other countries. However, Mr. Tardivel is right when he emphasizes the fact that, whereas the constitution promises equal freedom to all churches, the Catholic Church here is often even now wrongfully deprived of her rights in the various ways spoken of a moment ago, rights the actual violation of which Bishop McFaul in a recent speech in Boston bitterly complained of, urging all Catholic organizations to unite for the purpose of demanding justice.

Likewise Mr. Tardivel's chapter on "Political Ostracism," in which he points out that a popular prejudice amounting to a constitutional enactment keeps Catholics from the highest offices of the State or States, is no exaggeration of the truth. All these things prove how reserved we have a right to be in extolling our religious and even our political liberties. The prophecy of De Tocqueville is still far from fulfilment. The governmental animus and the spirit of the age are anti-Catholic—pagan. "Those Catholics," says Mr. Tardivel, "are perverted (and not the spirit of the age converted) who find that the spirit of the age has become very favorable to them." To suffer the hostility and derision of the world is a test of the genuine Christianity which true Catholics have the consolation of possessing.

In speaking of parochial schools, Mr. Tardivel gives American Catholics due credit. In the delicate question of nationalities and the internal troubles arising therefrom, the writer's point of view is reasonable and his conclusions sensible.

The retaining of foreign languages and customs being helpful for the preservation of the faith of newly arrived Catholic immigrants, then by all means let these languages and old customs be preserved so long as immigration lasts, and the newly arrived immigrants will be only the better citizens. If these languages

must finally disappear and English become the predominant tongue everywhere in the United States, let the change take place gradually. In the meanwhile, let foreigners be ministered to by priests who speak their tongue and who understand their peculiar needs and tastes, as Pope Leo XIII. himself advises.

The last chapters of the book deal with the growth and the losses of the Church* in the United States. They are largely and brutally statistical. But figures and facts are stubborn things, and floods of eloquence cannot wipe them away. The progress we have made is characterized and the causes of it assigned.

Mr. Tardivel shows that the progress of Church in numbers is not *prodigious, marvelous*, astounding, nor due so much to the particular inward vitality of the Church here, as to external causes: accession by conquest, by acquisition of territory and by immigration; the only internal cause being the raising of large families among Catholics, a praiseworthy one, but not particular to Catholics of U. S. Conversions are almost too insignificant in number to count. To effect the conversion of the American people we should begin by offering up public prayers for that purpose, as is done in England, and not rely solely upon human means. We have neglected the negro. The spirit of evangelical conquest has not existed in an appreciable manner among us; in vain would one look here for those prodigies of apostolic ardor which are found to-day in other countries. "Apostolic men," says Mr. Tardivel, "like the Seghers, the Newmans, the Macheboeufs are becoming rare; these accomplished great things by preaching Christ crucified, and not by lauding liberty and progress, nor by interviewing reporters." Statistical accounts say we ought to count over twenty-five million Catholics. We have then lost more in number than we have kept! Causes, says Mr. Tardivel: Close contact with the contagion of materialism and atheism, godless public schools, secret societies, mixed marriages, lack of priests, condition of Catholics thinly scattered through country districts and small villages. Mr. Tardivel might have added that if so many immigrants lose their faith it may be due to the quality of the faith they have when they come here, which is often poorly enlightened, little accus-

tomed to battle, and when thus suddenly thrust in the midst of danger too easily surrenders. Immigrants bring with them from their own country, many of them, the germs of their own defection. Not even the American air can save them.

The separation of Church and State, a dogma which the liberalism of the day proclaims from every house-top as the most favorable to the development of religion, as the ideal of relationship between these two, as absolutely the best and the only thing for our time and our country and for all times and all countries, is thus proved as false in fact as it is contrary to the consistent teaching of the Church. Mr. Tardivel may then be said to have written a fair commentary on the warning of the encyclical *Longinqua Oceani*: "*Sid quamquam bæc vera sunt, tamen error tallendus, ne quis hinc sequi existimet, petendum ab America exemplum oppimi Ecclesial status.*"

JEAN PAUL.

Chicago, June 4, 1900.

ADMIRAL DEWEY AND THE PRESIDENCY.

WHEN it was announced, early in April, that Admiral Dewey had declared himself a candidate for the next presidency of the United States my reason led me to certain conclusions which have not changed from that time to this and which were and are about as follows :

First, that it was simply an *April fool joke* concocted by the politicians and the trust magnates to divert the attention of the people from the real issues before the country ; that Dewey was simply a hoodwinked, though a willing tool and fool in their hands for value received, and without the slightest chance of ever reaching the White House. *Second*, and as a possible enlargement of the first proposition, that Dewey, knowingly and consciously, though subtilely and unavowedly, and under the same influences, had consented to become the tool of McKinley & Co., the corrupt politicians and the gold-bug speculators, the imperialistic ignoramuses among us, in order to beat Bryan and aid the

reelection of McKinley, without having any idea of ever being President himself and without any financial need of the presidency and not caring a rush for its honors. Further on this head, it must be confessed that the newspaper cartoons of Dewey at that time, as a candidate, the snap-shots taken of him by numerous artists, so-called, seemed to confirm the correctness of one or of both these conclusions. *Third*, or that Dewey, by reason of the glamour of the social life of Washington, and the receptions about that time given him in certain Southern cities, had actually lost his head—that is, the old level head of the able Yankee admiral—and had allowed himself to be persuaded, by certain Catholic and other prominent Democrats of the gold-bug species, that he was a necessary candidate, in order to save the country from the Democracy of truth and Bryan to the spurious Democracy of defunct Clevelandism and the money-lending thieves. In a word, that his change of political position was honest and in his own interest, and not in the interest of McKinley at all. *Fourth*, or that it was a combination conclusion based on all three of the previous positions, the general aim being to defeat Bryan at all hazards, and keep the country in the hands of the imperialist robbers, murderers and jackasses that have led the nation into the damnable and unpardonable offenses against humanity, truth and national honor, that have proven us to be uncivilized and incompetent barbarians in Cuba, Porto Rico and the Philippine Islands up to this hour, *Fifth*, that in any stress of the political machine Dewey can never be and never ought to be elected President of the United States. For his own sake he ought to have been contented with the honors and generous gifts bestowed upon him by a gulled and gullible people. He is not a great man in any sense. He won a battle against a weak and paltry Spanish navy. He has since eaten his own words, given in time of stress to Aguinaldo, by all tests an abler and a more civilized being than himself; he and his accomplishment were vastly overestimated by his admirers and claquers, and his last public act proved him to be either an arrant knave or a weak and contemptible fool. *Sixth*. As he is a shrewd Yankee between sixty and seventy years of age he ought to know that if

for no other reason the fact that his wife is a Catholic would as certainly defeat him for the presidency as that the fact itself is a dishonor and a disgrace to the "free and liberty-loving American people." This is a private phase of the Dewey question which I do not like to discuss, believing as I do that a man's domestic relations are more sacred than the secrets of his own soul; but as Admiral Dewey has forced himself into prominent political notice after having wisely and over and over again avowed himself no politician and no aspirant for the presidential office, he will have to take the consequences of his imbecile action and take all the criticism the world chooses to give him. *Seventh.* For none of these conclusions or positions do I blame Dewey personally. He was a good sensible man, and a fine naval officer and fighter, and though I hate and despise all naval officers and all military officers, as fighters, and would to God that they would, in all nations, take to murdering each other by wholesale, that the world might have done with the brood and the breed, still as long as we are nations of savages and murderers, needing to be murdered, a man like Dewey is not to be despised, and when he and his like are compared with the average American politician in or out of Congress and the crib feeders generally, I prefer Dewey every time.

I blame not him, but the general political life of America, for his downfall. This is the life that never for a hundred years or more has chosen or tried to choose any man for public office because or on account of the man's superior ability of justice, truth and honor, or by reason of his superior knowledge of statesmanship, national and international, but solely and alone on account of his availability as a tool of party politics and plutocratic thieves.

It is this corrupt average American political life that I blame for Dewey's stupendous blunder, for the loss of an American idol, and for the destruction of the possible hopes of the nation as founded on the splendid statesmanship, the peerless intellectual power, and what I believe to be the stainless integrity of Mr. Bryan, the faithful leader of the true Democracy of the land.

Eighth. The rumors afloat in the early stages of this controversy to the effect that Mrs. Dewey had returned

to her Protestant faith, whether true or false, will not seriously affect Dewey's political position. While the American people, a year ago, would have accepted the admiral's word with unflinching credence, on any subject, they have had reasons connected with the Philippine question to hesitate as to his unwavering veracity; and while Mrs. Dewey's word would have been taken as a point of gallantry and honor, on any matter that she might have chosen to give her word, her faith in this matter would now share the faith of her husband. The temptations and risks of politics are such that any man who enters into that game, especially in the highest aspirations of politics and the known weakening of personal honor, in the measure that man or woman becomes seriously involved in political ambitions, militates alike against the individual thus involved and against the faith of the individual so involved. In fact, were it proven beyond question that Mrs. Dewey had again become a Protestant, which is probably incapable of positive proof, her change would not help his political aspirations one iota. The various tens of thousands of Catholic voters who might have voted for Dewey on account of his Catholic alliance—and there are thousands of Catholics foolish enough to act that way—would, under the influence of his wife's return to Protestantism, certainly vote against him, while there are not enough Protestant or infidel or party votes in the country that would be influenced by Mrs. Dewey's religious position to make their vote as a total worth counting on. It is a slipshod, vulgar and shuffling concern any way to be brought into the question and it will be pretty generally ignored.

There is an aspect of this phase of the question that is of interest, and that phase of it I have treated elsewhere in this issue of *THE GLOBE*, hence will not drag it in here.

Dewey will stand or fall as a candidate on his availability or unavailability in the estimation of these gentlemen, who by the length of their purses and their control over the mouthing political orators and the purchasable votes of the country hold the balance of political power; and these gentlemen, as a rule are sufficiently satisfied with the pliability of the cameleon-like tool McKinley to risk their gold on him.

The fact that Dewey is generally supposed to favor the same favored classes of the community will hardly induce them to turn in his favor except in individual cases, but not enough to vote him into power. Besides, Mr. Bryan is the chosen leader of the great masses of American democracy, and even if he should relinquish his hold in favor of Dewey—which I hope he will never do—still the populistic and socialistic element of the Democratic party would not change with him, for while they have some hope of ameliorating the social and financial inequalities of modern life through Bryan's success, they would know that there was no hope in and through a Dewey victory and Presidential administration. Nor could Dewey or the most subtle and powerful political wire-pullers and orators that Dewey and Dewey's friends could hire convince them to the contrary of their present convictions.

Ninth. Should Dewey become the nominee of the Democratic party and be the successful candidate, and our next President, is there one shadow of hope that the cool-headed mastership that guided him as an admiral would characterize him as President? Grant lost his head the moment he became President, and was the most pitiable failure as a civil officer or ruler. Tell it not in Gath, do not emphasize it in New York or New Orleans. Let the dead past bury its dead, but Dewey is nothing like the man that Grant was in public life, and if he fell into the hands of the smallest political tools, what is there to be hoped for in Dewey's case?

He might make as good a President as McKinley has made, though that is doubtful, but any hodcarrier in existence could have done so much without being worthy of praise or honor. Dewey has had his day, unless the *Century Magazine* or the *Ladies' Home Journal* should induce him to write a few ladies' articles on the perfect bliss of domestic life, or how to shoot at a rotten naval vessel. He has had his day; he never was a man of large-minded thought, knows nothing of political life except how to manipulate a weak-headed President who has or had the power of advancing a sailor to the highest naval honors and to secure for said man the largest financial rewards. He has had his day and let him rest. The nation has already honored him

and petted and fondled him far beyond his deserts. Now in God's name let him retire and keep retired and give a chance for younger and far abler men. We do not like to bring the domestic question into politics, but as Mrs. Dewey seems to be of a religious turn of mind, we advise her to pray for her deluded husband that heaven may induce him to lay aside an ambition which, if it won his desires, could lead him only to disgrace and shame.

WILLIAM HENRY THORNE.

THE PROPHETIC OFFICE.

A GREAT many lamentable misunderstandings would be prevented in our day by a clearer recognition on the part of the clergy and people at large of the perpetuity and nature of the prophetic office in the Church of God.

In the primeval ages the priestly, kingly and teaching offices were combined in the person of the head of the family. Through the medium of the Sacred Narrative we are able to catch only occasional glimpses of a special and extraordinary teaching function distinct from that attached to the paternal and patriarchal dignities. St. Noah was a great prophet; but he was also, it would seem, the archpatriarch or supreme pontiff of the Church of God, and, therefore, *de jure*, of the human race, and to this office the gift of prophecy seems to have been in these days ordinarily attached. St. Melchisedeck and St. Job are counted as prophets, because they appear in the Holy Scriptures as types or premonitors of the Redeemer; but it is not clear that they performed any public spiritual functions among their contemporaries. St. Joseph (Gen. xxxvii., xxxix., xlvii., and l.) is the best example of a true and great prophet that those times afford, outside the list of the archpatriarchs.

Whatever may have been the case in the Patriarchal Dispensation, as soon as the Mosaic economy was inaugurated by the calling of SS. Moses and Aaron to deliver Israel out of the land

of bondage, the priestly and prophetic offices began to be sharply distinguished. Aaron and his descendants according to the law of primogeniture were set apart as the ordinary priests, spiritual guides and religious teachers of the holy people, while with Moses began a new series of men and women raised up by Divine Providence to deliver some special and extraordinary message or do some extraordinary work. Many of these prophets uttered divinely-inspired predictions regarding the origin, life, passion and glory of the Christ who was to come, and regarding the future institutions, trials and triumphs of the Church. The authors of Messianic prophecies which have been preserved to us in the Bible—Job, David, Isaias, Jeremias, Baruch, Ezechiel, Daniel, Osee, Joel, Amos, Jonas, Micheas, Habacuc, Sophonias, Aggeus, Zacharias, Malachias, and the rest—are called the Prophets, by excellence, but there were other prophets, the records show, whose functions were purely private, local and temporary.

Prophecy did not cease with the Prophets, any more than the apostolate with the Apostles. After the (original) Apostles has come down the long line of apostles on the Chair of Peter, and, in a less complete sense, upon every episcopal throne within the pale of Catholic unity, beside multitudes of apostolic men and women not vested with apostolic authority. Analogous to this is the series of prophets—a frequently broken series, by the very nature of prophecy—who have been raised up since the days of St. John the Precursor, the last of the (Messianic) Prophets.

There are three kinds of prophecy: The communication of Divine Will, the manifestation of Divine Truth, and the vision of future or distant things by the Divine assistance. The last-named is the most spectacular; but it is by no means the most usual or, save in the special case of the Messianic prophecies, the most important.

The unveiling of the future is a function of its very nature sporadic and exceptional, necessitating as it does a miraculous interposition of Divine Providence. The imparting of the law and truth of God is, on the contrary, an ordinary and necessary function, and since the beginning of the world has been recognized as incumbent upon every legitimate minister of religion. The

contents of the supernatural revelation made in part to Adam in Paradise and Moses on Sinai, and committed in its entirety to the Twelve Apostles, have always been dispensed to the people at large through some ordinary and accepted medium; as a part of the family tradition under the Patriarchal Dispensation; by the Aaronic priesthood, assisted by the Levites, under the Mosaic; and by the priesthood of Jesus Christ, with the Pope and the Bishop of the Catholic Church at its head, under the present order of things. With the sacred tradition, descending through this regular channel, and protected ever since the Great Pentecost by a special indwelling of the Holy Ghost in the Church making her indefectible and infallible, all private teaching and revelations must agree, under pain of incurring the stigma of spuriousness and falsity.

But the prophetic function has never become obsolete, even in its most striking and miraculous form, as every student of hagiography must be aware. From time to time men and women are raised up by Heaven to do some special work or deliver some special message, and many of these have had the Divine character of their work sealed by the official recognition of the Church. Some of these have been priests and some lay persons, some have been regulars—vowed to a special rule of life—and others seculars. When a member of the sacred ministry is thus called of God to an extraordinary task, he performs it as a prophet rather than as a priest.

The prophetic office is, properly speaking, not transmissible; but from a very remote period it has been in some measure, in a certain modified sense, attached to certain organizations, though never monopolized by them. Thus we read in the Old Testament of the Schools of the Prophets in Galilee, which were the earliest known stage in the history of the holy Order of Carmel, to which such a large proportion of the Catholic population of the whole world is attached by means of the brown scapular, all the rightful wearers of which are Carmelite tertiaries.

Almost all religious orders partake more or less of the prophetic character: first, by perpetuating the spirit and teaching and work of some chosen instrument of Divine Providence;

and secondly, especially in case of those of the contemplative group, by disposing their members to receive the Divine inspirations in a higher degree than others, and to correspond with them to them more perfectly.

For a few years at the beginning of the New Dispensation the prophetic office was exercised by an exceptionally large number of persons, and with an exceptional profusion of evidently miraculous gifts, though on an unusually small scale in each particular case. Prophets were found, as we learn both from the Epistles of St. Paul and from several contemporary documents not included in the Sacred Canon, in almost every congregation. Much solicitude was occasioned at that time to the Sacred Hierarchy by a tendency to the abuse and undue display of prophetic powers; and several apostolic warnings against these evils are to be found in the New Testament. As the work of evangelization advanced, the number of prophets grew smaller in proportion to the whole number of Christians, and their functions less spectacular in a certain sense, but at the same time of wider scope and greater public importance.

Prophetic gifts seem to have been most frequent among the bands of consecrated virgins and holy widows which were the germ of the female religious orders of later times. The men who received the prophetic vocation soon began to betake themselves to the wilderness in order to devote themselves more perfectly, after the example of the cenobites of Mt. Carmel who traced their origin to St. Elias, to a life of Divine contemplation.

Within a century after the death of St. John the Divine, the forests and the mountains and the deserts began to blossom with the rose of sanctity. Among the Egyptian anchorites arose the first great organizer of the religious life since the time of Elias—St. Anthony of the Desert. A little later came St. Basil, and at last St. Benedict arose, one of the greatest of the prophets and spiritual patriarchs of the Christian era. St. Anthony and St. Basil had been authors of rules of life rather than founders of religious orders; but from St. Benedict onward we see an ever-increasing succession of Christian “schools of the prophets,” each of which has been, as it were, a prolongation of the life of its founder, a continuation of the spirit and work of some great

prophet. Among these prophet-patriarchs of the New Law, the epoch-making names of St. Dominic, St. Francis of Assissi and St. Ignatius Loyola occur at once to every reader ; and in our day, though no such master-founder seems to have yet appeared, the number of persons of this prophetic type is legion : it is sufficient to mention Ratisbonne, Rosmini, Catherine de Ricci, the venerable Lieberman, and, in our own midst, Mother Seton, Catherine Drexel, and the Indian maiden Sacred-White-Buffalo (in religion, if I remember rightly, another Mother Catherine).

During the earlier centuries the members of the religious orders, male as well as female, were nearly all lay persons ; but they considered themselves as having a special right to participate in the public counsels of the Church. In most of the doctrinal controversies incident to the scientific formulation of the truths of religion and the purging of the Church from incipient heresy, during the period between the Councils of Nicea and Chalcedon, the monks of the Thebaid made their influence felt, not only in the provincial and patriarchal councils of Egypt and Syria, but also in the great Ecumenical Synods which were the courts of last resort. They claimed the high prerogatives possessed by the prophets of God under the Second Dispensation, and their claims were in a large measure conceded.

A notable form of the prophetic function during the Christian era has been the propagation of new devotions and types of devotion. Among the servants of God who have been inspired to such a work have been St. Bernard, the Ven. John Tauler, St. Francis of Assissi, St. Paul of the Cross, St. Philip Neri, St. Francis de Sales, Blessed Margaret Mary Alacoque, and, in our own day, Leon Dupont, the Holy Man of Tours.

Others again have appeared as the authors of a distinctively intellectual movement, like St. Clement of Alexandria, St. Jerome, St. Augustine, Albertus Magnus—whose mantle descended upon St. Thomas of Aquin—Blessed Peter Canisius, St. Alphonsus Liguori, Venerable de la Salle, and Leo XIII.

Others were judges in Israel—political and moral saviors of the Christian commonwealth at some part of it, like Leo III., who poured the oil upon the brow of the first temporal head of mediæval Christendom, Peter the Hermit (or does the credit

for the great initiative belong, as many scholars now claim, to Pope Urban II.?), and St. Pius IV., who delivered Europe from the Philistines of Arabia and the Asiatic steppes (and with whom should be counted St. Bernard, who gave the Knights Templar their glorious rule), Joan of Arc, and, only a few years ago, Garcia Moreno.

No class of prophets have performed more important or glorious functions than the reformers; the ecclesiastical and spiritual reformers, like Hildebrand (Pope Gregory VII.), St. Catherine of Siena, Jerome Savonarola, St. Charles Borromeo, St. Philip Neri, Anne Catherine Emmerich; the social reformers, like St. Odilo of Cluny, Las Casas, St. Vincent de Paul, and, in the nineteenth century, Dom Bosco, Father Mathew, Ozanam, Millinckrodt, Cardinal Lavigenie and Bishop Kettalee; and the reformers of religious orders, like St. Berno and St. Teresa of Jesus.

The gift of prophecy has never been lacking, even in the narrower popular sense of the word. Many striking examples of this are found on almost every page of the lives of the saints. The names of St. Malachy, St. Pius V. and Catherine Emmerich will occur to every well-read Catholic reader. St. Simon Stock, St. Francis of Assisi, St. Dominic, the visionaries of La Salette, Bernadette Soubirous, the Blessed Margaret Mary, that French nun to whom we owe the miraculous medal of the Immaculate Conception, and that Indian boy through whose instrumentality the world-famed shrine of Our Lady of Guadalupe was founded, were true seers to whose apocalyptic gifts the Church is almost as much indebted as to those of St. Isaias and St. John the Beloved.

It might not be rash to reckon Alfred the Great, Charlemagne and Christopher Columbus among these chosen and willing instruments of Divine Providence for special and extraordinary works.

There are many living men whom history, and in some cases even the accredited mouthpieces of Holy Church, will doubtless concede a large measure of prophetic glory. To select among the names that suggest themselves would be rash, in view of the sad possibilities of eclipse that lurk behind every unfinished

career. But there are some, like Count Albert de Mun, Prof. Toniolo and Baron von Vogelgesang, in the field of social reform, Henri Lasserre and that new Jeremias, Father Vaughan, in the field of devotion, and, in the field of thought, Ernest Hello and Uapadyaye Brahmabandhav (the Catholic Brahmin *sannyasi*, or monk, who is endeavoring to enlist the Vedas in the service of the Gospel, as St. Clement did Plato and Blessed Albert did Aristotle), have given strong evidence of being men specially called of God to the remarkable works for His glory and the good of the race which they have achieved or inaugurated.

Many of the inspired prophets of the nineteenth century seem to have felt the beginning of their vocation while they were still outside the pale of Holy Unity. Indeed, there may have been true prophets even among the Gentiles, since the days of Melchisedech and Job and the Sybils. Sometimes persons who were not only separatists but men of evil character, like Balaam the son of Beor, have, in spite of themselves, been made the temporary medium of Divine inspiration.

Among the great prophets who have come to Israel out of the camps of the modern Philistines may be mentioned Cardinal Newman, Cardinal Manning, J. von Goerres and Orestes A. Brownson.

The prophetic function has never been limited to such men and women as those that we have named. In all ages there have been little and obscure prophets as well as eminent and famous ones. The Church and the world are full of souls that feel divinely called to some special work. Every editor of a distinctly Catholic publication and every Catholic writer on religious subjects, fulfils, or is privileged to fulfil, something of the nature of a prophetic office.

Time alone can reveal the true measure of greatness to be assigned to each individual; but within certain limits, it is possible to discriminate at once between the true prophets and the false. All through history, false prophets have been raised up by the powers of darkness to counteract the work of the true. The heresiarchs have the evil distinction of being the chiefest among this class. Some prophets have gradually fallen into the clutches of Satan, and became in the end the mouthpieces of hell, as they

had once been of Heaven. Such was the case with several founders of religious orders, with Lamennais and Gioberti and Doellinger, and, it would appear, with Sioberti. The Holy Spirit, through the mouth of one of the great prophets of antiquity, has prescribed the infallible test: "To the law and the testimony; if they speak not according to this word, there is no truth in them." The law—that is to say, the Sacred Scriptures; the testimony—that is to say, the Divine tradition as attested and guaranteed by the Eternal Truth itself, through the instrumentality of the Apostolic body, the Catholic episcopate, and especially through the Hierarchy, who alone inherits the Apostolic office in all its plenitude—the Bishop, Patriarch and Pope of Old Rome, with his advisers and collaborators, the Sacred College of Cardinals of the Holy Roman Church. These furnish the touchstone of all private inspiration: the Holy Ghost can never contradict Himself, and His action upon individual souls is always in strictest harmony with his corporate action in the Universal Church. The prophet whose voice and work do not accord with the teaching of the Church and tend to promote the cause of Catholicity is an emissary, not of the Most High, but of the Great Deceiver. If he calls himself a Catholic, and yet is recalcitrant to the lawful authority of the hierarchy, it is still more evident, if that be possible, that he is moved by a lying spirit, sent forth for the deceit and ruin of the immortal souls for which our Divine Saviour shed His most precious blood.

Sometimes one hears it said that none but the human authors of the canonical Scriptures can be said to have been truly inspired, in the full sense of the word. But this opinion is found to be found, within the limits of Holy Unity, only among those who are deeply infected with the subtle virus of Liberalism and Protestantism. The true Catholic doctrine, as set forth in the *Summa Theologica* of St. Thomas Aquinas, in the Encyclical *Divine Illud Munus* of our Holy Father, Leo XIII., and in some beautiful treatises (on *The Indwelling of the Holy Ghost in Just Souls* and *The Gifts of the Holy Ghost*), recently published by Rev. Father Bartholomew Froget, O. P., in the *Revue Thomiste*, the Dominican philosophico-theological organ at Paris, as well as in countless other documents, is that the specific effect

of the Seven Gifts of the Holy Ghost, which descend upon every Christian in the sacrament of Confirmation, is to render the soul susceptible and docile to the Divine inspirations. No miraculous power can have become wholly obsolete. The same God rules over us as ruled our spiritual ancestors in all generations. His power and His will are immutable, and His promise is that to the end of time "signs and wonders shall follow them that believe."

Such miraculous powers as the casting out of devils, speaking with unknown tongues, and even the healing of the sick and the raising of the dead, are usually found in greatest abundance in the times and places where the apostles of God are face to face with vast and comparatively civilized pagan populations, as in the ancient Roman empire and in China and Japan at the present day. The prophetic office, on the contrary, is most frequently and strikingly exercised, not in the diaspora, but among the main body of the followers of the true religion.

The inspiration of the authors of the books included in the Sacred Canon was for a peculiarly official, public and universal purpose, though they themselves in many cases were entirely unaware of this; but it differs only in the use to which its documents were destined from that of other holy men and women who have been mouthpieces of the Almighty.

The Bible itself mentions the names of many true prophets who did not commit their messages to writing or whose books have been lost, and some not a single word of whose utterances has come down to us. Under the New Law multitudes of Scriptures have arisen, like the works of St. Dionysius (not Pseudo-Dionysius, in spite of the "higher critics"!), the Areopagite, the Rule of St. Benedict, the Spiritual Combat, Tauler's Following of Christ, the spiritual papers of Ruysbroeck, Thomas à Kempis' Imitation of Christ, the works of Blessed Henry Suso and St. Francis de Sales on the Love of God, and that of Blessed Louis-Marie Grignon de Montfort's True Devotion to the Blessed Virgin, which are piously believed to have been divinely inspired. These and the hundreds of other books, prayers, hymns and canticles that come under the same category, may with good reason be considered as the fruit of private inspiration; and those of them that have been given a public character by their

incorporation in the sacred liturgy and ritual or their widespread use among the faithful with the approval of the highest authorities of the Church, must be regarded by every Catholic as only second in authority and value to the Sacred Canon itself.

Every heresy tends to breed its direct opposite ; and just as Monophysitism arose by reaction from Nestorianism, so there is a tendency among us to fall into a non-Catholic denial of the perpetuity of inspiration, by reaction from the Protestant exaggeration and perversion of the prophetic office under the influence of the fatal heresy which repudiates the teaching and ruling authority of the Church and the very idea of a true priesthood with sacrificial and sacramental power.

True Catholics respect the prophetic office as much as they do the priestly ; while, on the other hand, they are extremely careful not to give credence to any teacher, whatever his claims, abilities or credentials, who is not true to the Catholic faith and submissive to the authority of the Church. The spirit of jealousy, suspicion and hypercriticism toward men and women of genius, zeal and self-devotion—toward those who take the initiative in any good work or who make their voice heard effectively in behalf of truth and virtue—especially when these appear to be consistent Catholics and claim to be working or speaking with an eye single to the Divine glory, is a mark of reprobation. Any one who finds himself cherishing such sentiments has good reason to fear that some of the deadliest of the seven deadly sins have entwined themselves around his heart ; and that therefore all his confessions and Communions are sacrilegious and he is hanging over the jaws of hell by a single hair. Let such a one read the denunciations recorded in Holy Writ against those who reject the prophets of the Most High God—read them, and ponder well upon them, and say to himself : “ Thou art the man.”

We trust that none of our readers will be numbered by the recording angel among that evil generation described by our Blessed Lord, who build the sepulchres of dead prophets while they disdain or persecute the living ones ; a crime which has all the loathsomeness of hypocrisy together with not a little of the malignancy of Deicide.

MERWIN-MARIE SNELL.

Cherryvale, Kansas.

WILL THE WHITE RACE SUPPLANT ALL OTHERS?

It has long been a very common and complacent assumption of writers on ethnology, that before the victorious march of the Caucasian all other natural varieties of mankind are destined to eventually disappear from the face of the earth. This assumption, more flattering to race pride than agreeable to a benevolent view of the case, has found seeming ground in the well-known and frequently bewailed fate of the North American Indian, and that equally well-marked of many of the Pacific Islanders who have melted away before contact with the white man like the snows of winter before the advancing sun of spring. The universal ascendancy of European arms, arts and government throughout the world has served to give to this position seeming impregnability.

It is not very difficult, however, to adduce data going to show that here a very sweeping conclusion has been drawn from quite inadequate premises; for while modern history records indeed the disappearance of aboriginal or non-European types in certain regions of the globe, on contact with the white man and his civilization, it, on the other hand, presents equally noteworthy cases wherein the darker-skinned peoples, while coming under European domination, have not only maintained their numbers but increased under the altered conditions, and, thanks to the facilities afforded them by intercourse with the superior race, have extended their range along with that of the latter.

As throwing some light upon the question of race mutation and persistence, it may be well at the outset to refer to the theory of races according to Quatrefages, the distinguished French ethnologist, which is about identical with the writer's own original deduction upon the subject. According to this eminent savant, all the numerous ethnological types, which he estimates at upward of seventy-two, may be referred back to three fundamental divisions of the human species, conveniently termed the Black, the Yellow (or Brown) and the White, having their original seat at the great central land-mass of Asia, on its southern, northern and western sides, respectively, from whence

the Black race appear to have first migrated southward into Africa and the East Indian archipelago, the Yellow race northward and eastward, crossing into America at Behring strait, and the White race westward and southwestward into southwestern Asia and Europe. Each of these primary types or colors of mankind became in the course of their scattering abroad altered and diversified as to many of their characteristics, bodily and mental, by differences in their physical environment; and also subsequently trenched more or less upon one another's territories, giving origin to cross-types.

The approximate correctness of this theory is borne out by the consideration of many facts open to general observation. These three elementary types of mankind exist at this day at their purest in the North European (Scandinavian, German and Celt), the East Asiatic or Mongolian (Chinese, Japanese and Tartar), and the West African or Guinea negro, from which the black population of America has been mainly recruited. As an earlier ethnologist, Blumenbach, observes, they form, as it were, three opposite corners of an ethnological triangle, each of these exhibiting the most extreme and, compared with either of the other two, contrasting features and peculiarities not observable to the same extent in any other known type—the European being the whitest and the African the blackest-skinned and woolliest-haired, while the Mongolian is distinguished by a straightness of the hair of the head and deficiency of beard and an obliquity of the orbits of the eyes not found in either of the two former. All other varieties of man so far brought to our knowledge exhibit only characteristics intermediate with those distinguishing the three foregoing, approximating some to one, some to another of these.

Thus the American Indian, who appears in his physical and mental construction most akin to the Mongolian, in those points wherein he differs from him approaches the European type. He partakes of the generally short, broad skull, wide cheek-bones and beardless face and straight, stiff, black hair, together with the apathetic disposition of the Asiatic, but with a prominent nose and taller stature and some minor points of facial expression suggesting the Scandinavian or Celt of Europe,

which taken in connection with the intermediate position of the American continent between the latter territory on the east and Asia on the west, gives fair ground to the hypothesis of his being simply the result of a mixture of pre-historic immigrants from both sides. The South Sea Islanders, forming what is known as the Polynesian race, exhibit in their different groups spread over this vast intercontinental area, a series of gradations as to physiognomy and complexion from a type differing but little from the Southern European, in some of the islands, to one unmistakably approaching the African, in other groups. The Malays are but an offshoot of the Mongolian modified by contact with the tropical races, while the Papuan stock of Australia, New Guinea and adjacent archipelagoes, is the most purely negro type existing out of Africa.

Now, there would appear to be about these intermediate types, whose geographical situation is remote from the original seats of the Old World races from which they are derived, and debarred by their age-long isolation from fresh infusions of the more vigorous blood of the parent stocks, an evanescence of character which becomes more apparent when they are at last brought into contact with any of the three primary races; and it has been with these and these only that the tendency to extinction—to die out even without the pressure upon them of a superior race—is observable. On the other hand, the pure or primary races, the Mongolian and Negro as well as the European, and those mixed races which, like the Hindoos and the hybrid populations of Western Asia and Southern Europe, retain their comparative geographical nearness to the cradle of the species and constant contact with these others, not only hold their ground but are extending their territorial range.

There seems to exist in the physiological constitution of the human species a tendency to revert to these original ethnic elements—like water, oil and alcohol, they will not remain mingled together, but each is in the constant endeavor to separate itself from the others and maintain its purity. Thus, though the migratory instinct of mankind has been the cause of ceaseless interblendings of these from before the dawn of history, into numerous secondary and sub-types, these latter have, in

general, been destined to pass away and leave their room to the re-occupancy of the pure races.

Of these latter, the White or Caucasian has, without doubt, manifested the greatest force of character, and its inroads upon the territory occupied by either of the other two races have generally been, for the time being, irresistible. In such case we behold the Black or the Yellow race upon which it has trenched driven back, and in its place, perhaps, a mixed people installed, which owing to the superior ability inherited from their white ancestry, are found for a period to continue and extend the contest initiated by the latter. But the mixed race, in course of generations, seems to lose or exhaust the stock of vigor, whether physical or mental, derived from their pure-blooded ancestry, and unless reinforced by further infusions from the more able primary type, they in their turn disappear before, or are swallowed up without leaving trace, by the returning tide of the displaced *lower* pure race type.

Thus, the four centuries of European discovery, exploration, conquest and colonization, so fatal to the American aborigine and South-Sea Islander, have witnessed the transplantation of the Guinea negro from his African jungles—without diminishing the number of his race still remaining there—to the countries of the New World, the warmer parts of which he has overspread, supplanting the tawny Indian and in some places even outstripping the white man. The hordes of China, likewise, have, with the opening of their country to intercourse with the West, steadily pushed their way, in ever increasing numbers, over the borders of their ancestral territory, have crossed the widest of oceans and, despite the most peculiar prejudice, seem destined to form a more and more important element and the polyglot population of the civilized world. While, therefore, our European stock seems destined to *rule* the world indeed, to the probable benefit of all concerned, it would appear to be only in certain regions climatically adapted to its sole occupancy, as in North America, South Africa,* Australia and the Pacific Islands,

*In South Africa, the white race continues to be in a decided minority; the natives far outnumber the European colonists, and with these latter have come into the country the Hindoo, Malay and Chinese.

in which places the aboriginal populations, so-called, never appear to have been numerous or prolific, that actual displacement or extirpation of these by the Europeans is at all likely; for while the white man has indeed become the law-giver in the tropical regions of the earth—in South America, India and Africa—no diminution of the numerous native populations in these countries has resulted. On the contrary, European civilization has opened in the first named new territory to the African race for its expansion, and over-populated India has been enabled thereby to send out a stream of emigration to other parts of the widespread British Empire.

The world is likely to continue, then, in the future as in the past, the home of diversified types of man, dwelling together in more harmonic relations, let us hope, as civilization is perfected; the intellect of the white race directing, and the other two types, the Yellow and Black of Quatrefages, filling equally indispensable though, maybe, subordinate rôles; but no ground exists for that dream of narrow race-prejudice of a world throughout its continents and islands in the exclusive occupancy of an unmixed Caucasian population.

F. W. CHAPMAN.

Fairhope, Ala.

GLOBE NOTES.

THE Boers are still hugging their lairs and the Bulls are still tossing them around amid no end of confusion, and there is no telling whether this notice will be a Bull or a Boer *note* till its reverberations are heard round the world. I thought that I had given in the last two issues of THE GLOBE a pretty fair and a pretty clear statement of the relativity of the share of justice belonging to these two species of the human biped, but there is the genial Mr. Dillon, editor of the *New World*, of Chicago, carefully plucking my wing-feathers; it is never wise to be conceited or overconfident. And down in Louisville is a crazy

Catholic editor, ever popping up like a corked bottle of nonsense tossed by the sea, and proving to his own satisfaction doubtless, and spite of all facts and all reason to the contrary, that the British empire has been plotting and scheming for war with Kruger for years past, hence the theory that the Boers began the war is a species of high-flown, diluted, poetic moral moonshine, not to be countenanced by a believer in the infallibility of the Pope, the Church, or the Scriptures; and even Mr. Dillon downs the editor of THE GLOBE by picturing the situation as follows: Queen Victoria goes down into South Africa prowling about for game, with a brace of pistols under her skirts. Mr. Paul Kruger, another old lady, meets the Queen in the woods, and knowing her sensitive, shrinking habits, in the presence of men particularly, also knowing where she carries her concealed weapons, and quietly surmising that she may be after him, Paul, the conceited old booby, whips out his own revolver and shoots the Queen on the spot. But the old lady is hard to kill and soon her friends, called her subjects, and her army are all around, and they have a grand hunt for large and so-called immortal souls up the hill and through the jungles with a whole world looking on praising and blaming as they choose, and according to this it would seem that the Queen was to blame. Within a few days of this writing, April 30th, I received, as every year, a cordial letter from His Lordship, William Gordon, D.D., Bishop of Leeds, England, making the most refined and gentle complaint that the GLOBE was too severe on Chamberlain. To-day came the following letter from Mr. Francis W. Grey, of Westbury, England, whose clean and beautiful work in prose and in verse, has often delighted the readers of the GLOBE, and Mr. Grey explains the situation from his point of view as follows: "You will find interesting matter in regard to your 'Dutch Acadians,' in the *Tablet* of April 14, under the heading of 'New Light on the Afrikaner Conspiracy.' Also, in 'The Transvaal from Within,' a copy of which I hope to send you next week. Whatever England's faults may be, and they are plentiful enough, there can be no question as to certain facts: First, that our annexation of the

Transvaal in 1877, saved the Boers from well-merited annihilation by the Zulus; second, that Kruger, in 1884, *invited* English immigration and pledged himself to 'equal rights,' such as the Dutch have always enjoyed in Cape Colony and Natal; third, that he has persistently refused to grant the franchise to the 'outlanders' while enriching himself, his friends and his country by exorbitant taxation of these same 'outlanders;' fourth, that, but for the Jameson raid (for which Rhodes is chiefly responsible) we should have compelled him to keep his word in '96; lastly, that he would never have gone to war over a question of five or seven years qualification for franchise had he not seen that we were *totally* unprepared for war, as events have shown, had he not counted on a rebellion in Cape Colony and Natal, and on European intervention. Having been *forced* into war, we *must* end the *quasi* independence which we were weak enough to concede to them by the conventions of 1881 and 1884; conventions, the spirit of which they have violated on all possible occasions. Pray forgive my inflicting upon you this 'screed,' but it *hurts* me when the GLOBE makes out that we were to blame for a war forced on us by an armed, unscrupulous oligarchy, enriched by the mines which British capital has developed, and which, being private property, can never be the prize of victory; whose owners will only benefit to the extent of honest treatment and of just taxation, but who will, at the same time, have to conform to English laws in regard to native labor, as compared with Dutch (laws)."

I thought that I had made this matter of Kruger's laws, and the fact that the English miner had given whatever of special value there was to Krugerland, and the injustice of the franchise granted to the outlander, and the general pig-headed blindness of the Kruger Boerism all as plain as the nose on your face, but you never can tell how you will be taken. Words get many a twist in transit, and what men see in your writing depends quite as much on their brains and eyes and souls as on your concepts and the utterances of the same.

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Talking of concepts and enunciations, here is a queer kettle of convert fish swimming and leaping over the old dogma of the

“ infallibility ” of the Scriptures ; very queer fish, too, some of them, and others very fine, fresh caught this very morning ; planked shad can't touch them ; others stale, very stale, made up mostly of vulgar conceits and duplicity.

A comparatively unknown and insignificant writer, but withal a person of considerable biblical research and linguistic ability, submitted an article for publication in the December, '99, *GLOBE REVIEW*, which I accepted and published under the title, “ Is the Bible Infallible ? ” Very little notice was taken of the article (the subject is too stale for modern thought or life) except by one New York Catholic editor, whose attention had been especially and persuasively called to it by the author of the article himself—an undertaking, by the way, which the *GLOBE* has never practised or approved.

The first result was that the editor referred to, and the writer for the *GLOBE* got into a discussion on the meaning of the word infallible as applied to the Scriptures, and in what sense, if any sense, it could be applied to the sacred Scriptures. This was doubtless amusing to the two discussionists, as frogs are said to be entertained by their own croaking—but of no moment to any other mortal, as far as this writer has learned.

About the same time the Rev. Dr. De Costa, lately a convert from the Episcopal Church, gave utterance to certain convictions of his in a lecture, wherein he declared as one of the reasons that had led him to the Church of Rome the latter's belief in the infallibility of the Bible. Upon this the writer of the *GLOBE* article, having gotten his name before the world and feeling great confidence in his own special ability to enlighten the same, rose in his linguistic almightiness, corrected and reproved Dr. De Costa, and the latter, being an exceedingly modest as well as a clever gentleman, replied in an article published in the *Freeman's Journal* stating with continued modesty that before presuming to utter the sentiments for which he was called up and down by the unknown linguist he had studied carefully Pope Leo XIIIth's encyclical on the study of the Holy Scriptures; moreover, that he had actually submitted his statements to three different and prominent Roman Catholic ecclesiastics, and

that said statements had received their approval, were, he felt sure, justified by the Pope's teachings, and intimated that the unknown writer had better settle with the Pope. In a word, appealed to higher and proper authority. Plainly Dr. De Costa was not aching for a wordy discussion. But the squabbling linguist was not to be put down, and Fr. Lambert gave the worthy man another show, in the *Freeman's Journal* of April 28th.

God forbid that we should attempt the long-winded absurdities of this discussion; we were in at its grandfather's death forty years ago. We refer to the matter here for the purpose of pointing out the evident infallibility of our linguist in all that he ever thinks or dreams or writes.

Dr. De Costa had appealed to higher authority, as we have said; but our infallible linguist mocks at such reference, calls the Dr.'s assertions "elementary," in the sense that they are not worthy of notice by higher authority, and with the modesty of an incarnate hypocrite offers himself as an all-sufficient higher authority to settle with De Costa, and on what ground, forsooth? This, viz.: that he, the aforesaid linguist, also a convert, it seems, had been in the Catholic Church more years than Dr. De Costa had been months; never seeing, this utterly blind booby, the linguist, that if his argument proved anything in his favor it also proved only his unexampled conceit and his certain destruction—for if length of days, months or years in the Catholic Church proved anything in favor of the linguist, what must it prove in favor of the three venerable ecclesiastics who had examined and approved the very expressions which the linguist in his incapacity for reasoning—with only a capacity for endless talk—had so fiercely controverted.

To settle this matter forever and a day, our pesky linguist makes this startling proposition in the article named—and to make the matter of the fallibility or infallibility of the Bible a fixed, mathematical and unutterable absurdity, he declares: "God did not make a number less than one, and the Popes never declared the impossible and unthinkable, that a book can talk fallibly or infallibly." But the linguist can talk fallibly and infallibly and all the time!

A few days after this appeared, a venerable and learned clergyman sitting in my office remarked, after reading the above, "What does he mean any way?" So lucid are the authorities on the infallibility of the Bible.

I suggested that God never made a number less than one till He tried His hand on the linguist, and succeeded admirably—as always—but that now, if a proper and painless gag could be put in the mouth of said linguist, to be removed only when some mild food was to be administered, and the hands of the linguist tied and kept from writing any more such absurdities, the Scriptures, that have weathered many a storm, might possibly survive in spite of the madness of its self-appointed detractors and friends.

Indeed, these same sacred Scriptures are so divine, so infallible in their perpetual assertion of truth and in their condemnation of all falsehood of heart and soul, and all errors of the mind, that if young chaps like our linguist would only study them more to discover their infallibility in their denunciation of hypocrisy and less to find such possible mistranslations of insignificant words as may have occurred, a light of God might shine within their own minds and a gift of humble and beautiful charity might adorn even their contemptible souls.

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Heaven only knows where some of our Western Catholic editors studied their canons of poetry, criticism and geography. In this morning's mail—May 16th—this bit of reportorial and editorial work came to hand from a Louisville Catholic weekly :

"To-day the Populists are holding a national convention out at Sioux City, South Dakota, and another at Cincinnati, Ohio. The presence of much strife at the latter place indicates that yet another meeting may be held elsewhere in the near future. Biddy Maloney's pig had two tails, yet nowadays every respectable political party appears even more fortunate. There are not offices enough for all the politicians in sight."

Nor for all the poetic Catholic editors either, for that matter; but we are not quarreling with the refined and pointed wit of our esteemed contemporary, we rise to speak only of his accurate geography.

When I used to study geography and when some years ago I traveled in the West "Sioux City" was in Iowa, was one of the famous and most progressive cities in that progressive state, and for many years the *Sioux City Journal* has been almost as famous and quite as able a daily as the *Louisville Courier Journal*. No one can get any true idea of where this famous meeting of the Populists was really held, whether in Sioux City, Iowa, or in Sioux Falls, South Dakota ; but the Louisville Catholic editor is always up to date, right or wrong.

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It seems worth while to take notice of the famous case of Dr. Parker Morgan's theatrical refusal at the last moment, to marry Mrs. Hinton Hunecker to Mr. William Bracken, because the bride-elect was a divorced woman.

In this whole arrangement, I look upon Dr. Morgan as a case of stuffy, swelled-head, ultra episcopacy, and I think that had Mr. Bracken cowhided the dominie immediately after he, Bracken, was safely married, it would have served the high headed episcopos right and have been a very proper *dénouement* to the whole scandalous affair.

It seems clear that the bride elect was lawfully and for good scriptural reasons divorced from a former husband. It seems clear enough that Bracken, using his own sense of the actual meaning of said divorce, declared the woman a widow, which to all intents and purposes she really was. It seems also clear that this surpliced and pretentious Protestant parson, Dr. Morgan, was really familiar with all the facts in the case when he agreed to marry the couple, but after taking two weeks in the country, and especially after having been visited by some nosing busy-body on the day of the wedding, he was scared out of his senses, began to think of what his bishop might do to him, etc.—his bishop !—in God's name !—that is the headpiece that runs and approves all the heresies and all the high-class villainy of New York. After all this said Dominie Morgan resolved to be pious and get up a grand sensation by refusing to marry a couple that he had already engaged to marry, and who with their guests were now assembled in the church. Of course the couple got another dominie and were married, but think of the scandal !

It is my humble opinion that Morgan, Bracken, *et al* enjoyed the notoriety. It will help to fill Morgan's church on Sundays. It will probably bring Bracken new clients in troubles similar to his own, and may not interfere with Mrs. Bracken's future prospects as an aspiring artist.

Meanwhile I have this suggestion to make to Episcopal and other churchmen, *viz.*, that as all their ecclesiastical laws on this and on other matters wherein they clash with the laws of the State are cheaper than dicer's oaths and weaker than water, having no binding force whatever upon the lives and characters of mankind, had not churchmen better resolve to recognize the laws of the State, as fixing the social relations of mankind and shape their conduct accordingly? Divorce in many cases is a crime, but there are two grounds at least on which the Scriptures recognize the lawfulness and corresponding freedom of the divorced and previously married parties. Fight divorce on all grounds except these. Use every moral influence to persuade married people to be true and forgive, and not resort to divorces; but when granted the Church is bound to recognize the fact or go out of the marrying business. Perhaps the Church is not wiser than the Almighty God. And as for this man Morgan in the case in question, he seems to me to have acted the part of a suddenly unqualified ninny. If I had the time, and were it worth while, I should like to trace his own antecedents, and to be quite sure that somewhere in the blood there had not been a strain toward moral insanity.

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"A Phenomenal Holy Year—Rome filled to overflowing with pilgrims from all parts of the earth." This is the way the simon pure Catholic editor speaks of this purely arbitrary section of eternity known as 1900.

Whether this be the last year of the old century or the first year of the new, just why it is more or less "holy," or why it has been denominated the year of Jubilee, is difficult to comprehend.

If the Church at large had set upon the year as a year during which it would resolve upon and begin an era

of some great work of justice toward the benighted savages of the civilized nations of the world, whereby the burden bearers of the race should not only have provided for them a purer light of God's truth, but a fairer share of its hoarded treasures of wealth, so that the dissatisfied elements of socialism, revolution and vice might become less dangerous; or if it had resolved upon the still more difficult propaganda of essential charity in the minds and hearts of the rich, beginning with the overbearing padded prelates of the Church, beginning at Rome for an example; and had it resolved upon some great and far-reaching freedom from some of its own non-*ex-cathedra* confusions, so that such cases as Mivart's could not happen, so that millions of good men who would gladly be united with Christ in His communion, but are deterred by what seems to them an ultraism of ecclesiastical tyranny of the letter, while the true spirit of Christ is wanting—in a word, had the Church this year resolved to be more human, while not a whit less divine, so that the intelligent heart of mankind might feel from this time, that in her ministry said humanity had a strong and sympathizing friend, not an offensive tyrant, the Pope might die in peace knowing that, not merely by general theological statements of glittering generalities, but by practical measures of justice, it had won the heart of the world.

Instead of anything like this, which indeed seems conspicuous by its absence from this "Holy Year," there seems to be greater disposition than ever to prove the Holy Year, by a greater display than ever of the riches of the rich and for their own special advantage.

The uninitiated, crude mind has always associated the idea of a pilgrimage to any shrine or holy place with certain features of burden bearing, of sacrifice, as of an undertaking involving self-sacrifice and some moments of discomfort. But such notions are now out of date, behind the times. When the pious stampede started from New York for Rome a few weeks ago took place, it was a very jolly party that steamed to sea. It is said that his grace of New York was literally loaded

down with money, that is, with credits on European banks. It is also said that some of his injudicious friends, with his full knowledge and consent, had sent letters to the New York clergy announcing the fact that his grace of New York in setting out on his pious pilgrimage—for a Cardinal's hat—was to have a tug chartered and a band of music, and was to be escorted down the river and the bay much after the manner of a cheap and noisy politician. Fortunately, however, the steamer that was to have sailed with his grace on board on Saturday was delayed, did not sail till Sunday, and of course his grace must keep the Sabbath to the extent of relinquishing his band of music and other humdrum display of low-bred vulgarity. No doubt it was expected that such a display—of love—made in the harbor of New York would affect the Italian officials with the wonderful greatness of his grace of New York; but in truth the Roman officials are said to be much more appreciative of plethoric purses than any other form of greatness in heaven or in earth, and his grace may get there; but there are others in the same line of promotion.

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We are indebted to Mr. Arthur Preuss for his defense of Mr. Thorne, *The Review*, May 10, 1900, against one of his own correspondents and critics. Mr. Thorne had simply expressed the opinion that the famous passage in the First St. John: "And there are three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one," had better be left out of all versions of the Scriptures.

It was simply a casual remark in passing comment upon Father O'Sullivan's strictures on Luther's Bible for having omitted this and other texts. Of course I knew what I was saying. I generally know, though I may not go into all the official and unofficial detail on the matter in hand. That is not my way, and if Mr. Preuss had not so clearly defined the present Catholic position of the text, I had intended simply to refer the original critic to the unofficial decisions he had appealed to and ask him to keep quiet till these said unofficial persons had become official and final.

Meanwhile, that he or I or any man had a perfect right to express his opinion on the text in question. It is not my purpose to be unorthodox or disloyal in any smallest particular of the faith, but I have been writing and thinking with a good deal of independence for quite a half a century, and where the final voice of authority, the infallible Papal voice has not been uttered, as it is not likely to be uttered for centuries yet on the text in question, Mr. Thorne is as free as any ecclesiastic in the world to utter his opinion on any such undefined subject whatsoever.

I do not now propose to go into the merits of the question as to the retention or rejection of said passage. I am a faithful lover and admirer of the Scriptures—quite as much, however, for their literary beauty and their philosophical grandeur as for their religious sublimity—and while I am perfectly aware that there are various errors, greater or less, in both the Old Testament and the New, I am never in a hurry to point these out or to welcome their exposure by other writers.

I have been offered an article within the last six months by a learned Catholic writer of undoubted orthodox faith on the errors of the Douay or Vulgate Bible alone. But I said, "Where is the use? To emphasize such trifles may shake the faith of some and what good will it do?"

There are spots on the face of the sun, they say; I myself have seen the blackest of clouds on the infinite blue of the wondrous skies; how full is the clearest air of dust-specks that may be poisonous to breathe. There are fly-specks on the whitest lily leaf that ever blossomed, warts on the freshest maple or oak leaves of the spring time, and who has ever found a perfect leaf among the crimson and gold of the autumn days?

But will any man, on this account, doubt the divinity of the material universe? God made it. So did He make the Bible. Just how, may puzzle the shrewdest of men on earth at this time. There are men who know all about it, sure, who could, in fact, have done it all a great deal better, which to my mind only proves that the fools are not all dead.

Everything that touches our earth gets a stain. The glory of the human soul is in washing out the stains.

Forty years ago I went to the quick and marrow of this Bible question, and ceased to be dogmatic, left that for modern kids of casuistry. They may fight it out, if they will.

I express my opinion on any open question with perfect freedom, all the time resolved, however, that, for instance, should the final authority of the Church decide that the passage in question must be accepted as a part of the canon of Holy Scripture, and discussion as to its authenticity and genuineness cease, I should cease discussing it, I should accept, as I accept many things on the authority of the Church alone.

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I have promised several good friends not to bother with the Knights of Columbus any more. I reached this conclusion, not by reason of the protests of these friends against what I may have said heretofore in regard to this holy order of bipeds, but simply because of my own charitable reasoning to the effect that Catholic men everywhere feel a sort of isolation among their fellow-men, and hence the need of some sort of social organization for good fellowship, etc. I have never felt this need. Priests seldom feel it, but with Catholic laymen it is different, and of late I have been inclined, while not taking back any word I have ever said in the past, to say less in the future that may offend the genial souls of my somewhat hilarious brethren. But when I read in Catholic religious papers such outbursts of sacred humbuggery as follows, I must reproduce them just for the fun of the thing.

"THE KNIGHTS OF COLUMBUS SPENT A GREAT DAY AT FT. WAYNE, IND.—Last Sunday was a grand fête day for the Knights of Columbus at Ft. Wayne, Ind. The occasion was the initiation into the Order of some ninety doughty followers of the great discoverer of our country. Cavaliers were present from Chicago, Grand Rapids, Toledo, Lima, Indianapolis, Lafayette, Cincinnati, and other places. Two hundred valiant champions entered the list.

"The exercises of the day began with attendance at the holy sacrifice of the mass celebrated by Rev. P. J. O'Reilly, chap-

lain of Ft. Wayne Council, at the Cathedral of the Immaculate Conception. After mass the candidates began their pilgrimage at the K. of C. Chambers."

"THIRTY-THREE CANDIDATES MAKE THE PILGRIMAGE.—Last Tuesday evening, the local council, Knights of Columbus, initiated a class of thirty-three candidates into the mysteries of the Order. The initiates had been long on the anxious seat and had been wrought up to a high pitch of expectancy, when brought into the council chamber for the solemn beginning of their journey to knighthood. The ceremony was most impressive; and the candidates are enthusiastic in their praise of the principles inculcated."

What need is there of comment? If you are not yet initiated get initiated right away, and begin your pilgrimage to the chambers of everlasting tomfoolery.

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In regard to Charles Starbuck's long-continued pretentious plagiarism in the *Sacred Heart Review* of Boston, and the lame defense of the same by the *Sacred Heart Review* and by the *North West Review* of St. Boniface, Manitoba, the GLOBE REVIEW has this to say—*First*: That alike in its editorial comment and in the substance of its article condemnatory of Starbuck and his methods of teaching so-called Catholic truth, the GLOBE was correct in every particular and defies any straightforward and manly reply.

Second: That Starbuck for more than a year deliberately stole all his facts from Janssen, Pastor, and other Catholic writers, well known in Germany, and palmed those facts off on the credulous, pretentious, and ignorant editors of the *Sacred Heart Review* as his own, until his declaration that the end justifies the means, which had been again and again by Protestant writers attributed to Catholic writers, especially to the Jesuits, was really a Lutheran, and hence a Protestant, and not a Catholic principle at all, was heralded by the editor of the *Sacred Heart Review* as the greatest discovery of the age, this *Sacred Heart Review* giving all the glory to its correspondent, Starbuck, and of course taking no little glory to itself, provoked the GLOBE REVIEW to state a few of the facts.

Third: That Starbuck never mentioned Janssen until by a writer in and for the GLOBE REVIEW his attention was called to the fact that somebody, and a Catholic at that, was "on to his little game."

Fourth: That Starbuck never mentioned Janssen, or his indebtedness to him, until, by private correspondence, a writer for the GLOBE REVIEW called his attention to the fact that Mr. Starbuck was palming off as his own discoveries 'and his own knowledge learning with which the editor of the *Sacred Heart Review* ought to have been familiar long ago.

Fifth: That thus Starbuck's confidence in the ignorance of the editors of the *Sacred Heart Review*, plus their actual ignorance, led not only themselves but other Catholic journals of like ignorant editorial management to attribute learning long ago published, to a Protestant mountebank, and to make of a Yankee Protestant a lion and a king of learning and a benefit to the Catholic Church, whereas the honor and benefit belonged to European writers of our own faith, only the *Sacred Heart Review* had not sense or learning enough to have discovered the same, or to detect Starbuck's ingenious second-hand clothing affair.

Sixth: And without trespassing on private correspondence the editor of the GLOBE is in position to assert that Starbuck by his own confession is farther to-day from the Catholic faith than Bunker Hill Monument is from the City of Rome.

Seventh: That by the same process of private correspondence Starbuck confessed to a writer for the GLOBE REVIEW that he was not capable of such theological discrimination as would justify him in making any statements of Catholic theology on his own account.

Eighth: That the *Sacred Heart Review*, when it found itself caught, trapped, exposed to the roots of its hair by the GLOBE REVIEW, instead of admitting its errors, saying frankly that it had been hoodwinked by Starbuck, dropping him promptly and thanking the GLOBE REVIEW, played the part of a clown and a circus fool; pretended that its announcement of Starbuck and his greatest discovery, etc., was a joke,

and ceased sending its pious and pretentious fraud—praised even by Dr. Egan—to the GLOBE REVIEW as an exchange, and thenceforward no doubt its clerical editors went up and down Tremont street, Boston, puffing and blowing like the wind-broken, conceited and ignorant asses they really are.

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For the September number of the GLOBE I hope to have ready an article on the political situation and the coming campaign; an article in review of certain books received and to which I have not been able to do justice in this issue; also an article on the life and work of John Ruskin; also an article on recent educational problems, and of course, various GLOBE NOTES on the minor questions of the day.

I here express my thanks to the hundreds of subscribers who have promptly sent in their subscriptions for the present year and respectfully suggest to the laggards in this case that they follow the example of their Christian brethren as early as possible.

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I am very anxious to secure for a gentleman, who has bought and paid for the last set of back numbers of the GLOBE that I had to spare, the following numbers which I had not in stock, viz.: Nos. 21, 25 and 27. If any persons, editors or subscribers, who may not be intending to keep and have bound a complete set of the GLOBE REVIEW, have either one or all these of these numbers, 21, 25 and 27 to spare will kindly send the same to this office, I will gladly pay the regular price for the same—if payment is required—otherwise I shall esteem it a great personal favor to have them returned.

Respectfully,
WILLIAM HENRY THORNE.

June 7, 1900.

THE GLOBE.

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SEPTEMBER AND DECEMBER, 1900.

EDUCATORS AND EDUCATION.

THE UNIVERSITY: A NURSERY OF THE HIGHER LIFE, BY RIGHT REV. JOHN LANCASTER SPALDING, D. D., BISHOP OF PEORIA—A PAMPHLET—SYRACUSE UNIVERSITY—A CATALOGUE FOR THE YEARS 1899-1900—THE COURSES LEADING TO THE BACCALAUREATE, IN HARVARD COLLEGE AND BOSTON COLLEGE, BY REV. TIMOTHY BROSNAHAN, S. J., PROFESSOR OF ETHICS AND NATURAL LAW AT WOODSTOCK COLLEGE, MARYLAND—VARIOUS EDITORIALS AND CONTRIBUTED ARTICLES IN "THE CHURCHMAN" (EPISCOPOLIAN), NEW YORK, AND IN THE "SACRED HEART REVIEW" (CATHOLIC), BOSTON, ETC., ETC.

To evolve from fountains of the soul such clear manhood as leads to truth, to honor and to God—this is our work, my masters. Let us query how the work is being done. It may be difficult, if not impossible, to write anything new on the subject in hand. So true is the ancient proverb, that there is nothing new under the sun. Sociology, theology, philosophy, science *ad nauseum*—our great, great grandfathers—the heathen Chinese and the builders of the pyramids knew it all before us; and what now is has already been, even to the latest and flimsiest heresies of William De Witt Hyde and Charles W. Eliot, presidents respectively of Bowdoin College and Harvard Univer-

sity. These men are but reincarnations of the idiots of old, and their progressive notions have been laughed into silence by children that died thousands of centuries before these modern wiseacres were born. Nevertheless, we shall try to put certain ancient truths in such new light that they may appear, at least-interesting, if not instructive.

That our modern educators have clear and exalted ideals of their profession, that is, of what they ought to do for the rising generations of men, may be gathered alike from the brilliant and exhaustive catalogues published by hundreds of American colleges, from thousands of addresses, published and unpublished, of graduates and professors of said colleges, and from the universal and omniscient chatter of the ubiquitous newspaper touching the subject under consideration.

In this article we propose to quote various lightning flashes of this sort and to comment on the same.

I have taught, over and over again, in these pages during the last ten years, that only a man—absolutely only a man, with Catholic conceptions of God, the moral order of the universe in which we dwell, and the moral relations and obligations of the human soul to this God and this moral order of the universe as defined by Jesus Christ and His Church—was in any manner, measure or degree capable of educating a single human being in this world, whether minor or adult, whether male or female. I still insist upon this with all the strength of my mind. I do not say that all persons with truly Catholic ideas as indicated are capable of educating human beings, for the reverse, or converse and palpable contradiction of any such notion, is daily festering before our eyes in hundreds of Catholic colleges and schools and pulpits.

At first sight it might seem that my definition of the essential ingredients in order to the make-up of an educator would exclude all ancient educators who, by the limitations of birth and of history, had not, and could not have had, truly Catholic notions as indicated ; but this is not so.

There were many true Catholics in the world before the divine child was born in Bethlehem, and ages before Simon Peter and his successors became Popes of Rome ; and there are

many truly Catholic educators in the world to-day who would be very slow to subscribe to all the shibboleths of their successors.

With these severe, and yet liberal, limitations in view, let us proceed to distil such magnetic light as we can find in some of the publications indicated.

I found great delight in reading, nearly a year ago, the pamphlet of Bishop Spalding to which I have referred. Many times, while reading and marking said pamphlet for future reference, I was profoundly impressed with the beautiful catholicity of its thought and the clear and masterly character of its diction, and time and time again I said to myself, why is it that with such ideas, such brilliant and winning utterances of thought, such palpable reserved powers of consecrated manhood in the Catholic Church, that we have such half-taught, clumsy youth in our Catholic institutions of learning—why, in a word, are not these beautiful thoughts, this free and brilliant scholarship, so innate, so palpably at home in the mind of the Bishop of Peoria, made the common property of the Catholics of the world? Since then there have been many meditations, much reading and some few conclusions which we must try to make clear in this article.

Here are a few of the good bishop's comprehensive utterances: "Life is good, and the highest life is the highest good. The morality of action is determined by its bearing on life. . . . That men may have life and have it more abundantly, the Saviour came and the Church was established. For this the State also exists. . . . To inquire whether life is worth living is absurd, for life loves itself, and love originates all worth." Of course, I can find Emerson and Tennyson and Matthew Arnold and other great Protestant writers back of these beautiful words, but I also find Jesus, the Divine Master of us all, and I find the highest law of existence uttered as if at first hand, in face of the eternal sunshine out of the royal soul of a priest of the Church of God—a fact which is not so common that we should be accused for calling attention to the same. But let us sip further from this fountain of light. "We, therefore, get at the secret and joy of life not by knowing, but by willing and loving; not through scientific abstractions, but through faith

and conduct. The simplest soul wholly intent upon righteousness lives in a higher sphere than the philosopher who, neglecting his own perfection, gives himself up to research and speculation." Dear, grand, old and divine truths these, but how utterly forgotten by ninety per cent. of the Catholic and Protestant educators of our times; in fact, of all times. "The highest truth is practical; it is that which makes us wiser, braver and holier. This is the truth which we should most cherish and diffuse in the home, in the State, in the church, and consequently in the university. They are all schools, and their worth is proportionate to their influence in life. The ideal is moral; not mental excellence, but human perfection. . . . Our life is controlled and directed vastly more by what we feel than by what we know, and the power to feel and will is as educable as the intellect."

This is not only, every word of it, true, but it is religiously and absolutely true, and needed to be said and emphasized by a Catholic bishop in these days. You may pile your systems of orthodox theology mountains high, till they embrace the stars, and you may declare with verbose iteration and assert with grand eloquence and purple robed magnificence that the Catholic Church is divine, with infallible and divine authority for the spiritual guidance of human souls, that she has the keys, that all power is given her in Heaven and on earth, that her beliefs have been the same for nineteen hundred years, and that she came by these beliefs in a supernatural manner, I tell you it is all useless unless you can prove that her heart is true and pure and sound and Christlike and loyal to His commands touching daily practical life. I admit her orthodoxy, I glory in her authority and unity; but I warn her at this hour and in this land that she is emphasizing her so-called authority over the souls and lives of men too much, and exercising her power of inspiration, her actual uplifting and moral power too little, and why? Because the lives of her priests and her membership are too worldly, too hypocritical, too selfish, too often immoral and damnable. I tell her that without moral and spiritual life, based on such moral and spiritual education as places hallowed and honorable and conscientious feeling and conduct above

exact orthodox belief she is bound to lose, rather than gain, or make advancement in these most practical days.

In a word, let us have done with sneering at feeling and sentiment, and learn something from the survivors of the great upheavals of history that have now and again rent the Church in pieces and covered her soiled garments with human blood. In a word, let us educate the heart in goodness and trueness and honor, and build less on the stuffy authority of so-called exalted men.

There is a false and mischievous notion prevalent in our times that wealth is necessary to the wielding of moral power or of religious authority. Spite of the wonderful example set by our Divine Master and His apostles, the universal church has been corrupt and corrupted by this poisonous notion for many hundreds of years. Rome is saturated, corrupted and controlled by it at this very hour. To show to what a paralyzing extent this falsehood has eaten into the heart of the Church its leading scholars and writers are constantly trying to defend the thesis that the temporal, that is, when well-sifted, the financial and worldly power of the Church is necessary in order to the proper execution of its spiritual authority.

A greater falsehood never corrupted the moral and religious nature of mankind.

The Bishop of Peoria has a word which bears on this point : "What rendered the University of Paris powerful, nay, positively formidable, says Savigny, was its poverty. It did not possess so much as a building of its own, but was commonly obliged to hold its meetings in the building of friendly monastic orders. Its existence thus assumed a purely spiritual character, and was rendered permanently independent of the temporal order."

What has so far rendered the "Catholic University of America," situated in Washington, D. C., powerless is the fact that it has a series of mammoth buildings, extravagant and costly enough to accommodate the children of kings and princes in luxury, but has not genius enough in its lord chancellors, lord rectors and reverend professors to inspire with confidence or respect the minds and hearts of the children of

peasants or kings. It is the lie at the heart of the Church that has rendered this and many other Catholic institutions the imbecile and misleading institutions that they are. The average ecclesiastic cares a million times more for showy bricks and mortar than he cares for human souls, and men of commanding genius he makes his eternal enemies.

Parts and poverty may make the man, but the rich endowments of rum-sellers and scallawags of so-called Catholic societies of laymen are the supposed immovable foundations on which modern American Catholicism builds its hopes for the present and the future. This deplorable error has so fastened itself like a serpent upon the vitals of modern society—Church and State included—that the merest striplings in white skirts prate in these days upon the disadvantages of poverty and the trying experiences of life involved therein, as if a man so reared and surrounded was a dwarfed and handcuffed man, whereas the one man whose mighty thought and life and death have centered the ages, the reverences, the heart and mind of the ages around Him was so poor that He had to fish for a sixpence wherewith to pay an unjust tax, and died in poverty, crying out in His death agony : *My God, my God, why has thou forsaken me?*

We are a great set of followers of this lowly Christ in these days of infamous extravagance, falsehood, duplicity and hypocrisy. The teaching Church. O, yes ; the infallible teaching Church and the others. O, yes—but first learn and live something worth teaching, or have yourselves gagged till the silence of death enfolds you. Here, again, is an excellent word from our good bishop touching this point : “ Personal morality must be enrooted in the conviction that righteousness *is life* ; if it be but a matter of convention and prudence, it is a dead and profitless thing.”

I am aiming to force the point that no man can be a true teacher in the public school or the pulpit except he has for the basis of his culture and teachings genuine, sincere and lofty religious convictions, and has made a brave fight to live up to the same.

“ It is doubtless the business of a university to educate the

intellect to make mental culture its direct scope ; but knowledge should not be separate from wisdom, nor moral from intellectual excellence. The primary and essential aim is to form men, not scholars." That is not merely scholars, bookworms, without a truly human aspiration or impulse, but scholarly *men*, whose primal functions of activity and influence are love to God and love for their fellow-men. Here is a truly great utterance from our good bishop :

"They who realize how much of the spiritual activity of the present age is found outside of the Church cannot but see that the Catholic religion must more and more cease to be a power in the world unless Catholics themselves become morally and intellectually more alive. They must learn to understand that it is more important that they should do good than that they should do it in a particular way—more necessary that they should *think* than that they should think alike."

In truth, almost every utterance of this pamphlet reads to me like some new voice of God speaking to the bewildered, hypnotized, paralyzed and, comparatively speaking, imbecile, moral and intellectual Catholic forces of our day. Long live the Bishop of Peoria. Let him hang all his so-called poetry on a sour apple tree, and utter and reutter such prose as renders this pamphlet a new and inspired gospel for the hidebound ecclesiasticism of our day.

"The spiritual union to which all generous souls aspire cannot be brought about by authoritative utterances. . . . Do we not hold that modern civilization is largely due to the influence of the Catholic religion? And what is all this but to proclaim our own shame, if we are retrograde, cowardly and inactive? . . . We turn regretful eyes to some buried century which, if we knew it better, we should esteem less. The best things lie before, not behind us. Out of nothingness the race, like the individual, has come forth, and our way leads toward infinity—from God to God—this is the best we know. . . . Nothing is so delightful and bracing as the company of the wise and magnanimous. . . . Is it credible that influences which remain associated with dullness, monotony, fatigue and fear should be perennial sources of joy and strength?"

It is impossible not to see toward what classes of heavy-weight journalists and sodden spendthrifts these fine passages are pointed. It is a shame to hide such light under the bushel of a *University Bulletin*, hence we have resolved to rekindle it here.

"Where there is justice, morality, liberty and good-will there is civilization; and where these virtues are found in the greatest perfection there is the highest civilization." Let us plainly state the converse—where mere ecclesiasticism takes the place of genuine piety, where duplicity and intrigue take the place of frankness and justice, where sham humility and hardness of heart take the place of charity and humanity, there is barbarism and hellfire, and the more you clothe it with wealth and luxury the blacker the darkness that emanates from it and the deeper the hells to which it leads. You do not represent Jesus Christ simply because you wear the robes of the church. You can only represent Him as your hearts and lives are pure.

"Not by boasting of the great things the Church has done, but by becoming true men and doing something with ourselves shall we best commend and show forth the faith by which we live." . . . "Religious education," says Balzac, "is the great principle of the life of society, the only means of diminishing the total of evil and of augmenting the total of good in human life . . . and the only possible religion is Christianity, which created the modern world and will preserve it . . . For all this and much more the Catholic University of America was founded," etc., etc. But should the flames of the day of judgment light up the faces of its Lord Rectors and its band of august managers any day before the close of this year of jubilee, and should they all told present to the eternal Judge their accounting of wealth gotten by strangest means, of professors appointed and dismissed by strangest intrigue, of students sought but never found, and poorly instructed in the false principles of cringing slavery when found, what would the answer and the verdict be?

We have treated this pamphlet first in the line of review because it was and remains truly Catholic, and because we believe only in truly Catholic education, and because it presents in a

masterly fashion the highest ideals of education conceivable by any man. Now let us drop a little from the peerless light of these beautiful ideals to some of the practical methods employed by modern universities, etc., and in fastening said ideals in the minds and imaginations of this day and generation.

I have included the Catalogue of the University of Syracuse in these publications for notice, 1st, because a good representation of the University did me the honor of sending me said catalogue. 2d, because after looking over it carefully, it seems to me the completest and most attractive publication of its kind that I have ever seen. Its departments of study and its profuse display of titled names of professors and instructors in these various departments of Classics, Science, Art and Medicine being somewhat overpowering to a poor, untitled person like myself; and 3d, in order to say of all this that the absence from these pages of any indication that the morals, manners and religion of the students are attended to in said University, seems to me to be evidence enough to damn the entire concern in the estimation of truly rational parents and guardians of the rising generations of these flippant days.

After observing these things for about fifty years, my experience has taught me that there are in this land more doctors without any true knowledge of the human system and how to treat it, more artists without ability to paint a landscape, the human face or the human soul, more scientists without knowledge, even of the meaning of the word that defines their own profession, and more professors and teachers in all these lines, that are the veriest tyros and charlatans in the spheres that have honored them, than would people all the waste lands of the world with communities of idiots, and I am sick to death of the pin feather fledglings, who in all departments of learning, are trying to teach what they have never learned, and trying to be men and gentlemen, while at best they are insufferable, indelicate, incompetent, professional boors.

Long live the University of Syracuse, and may the good God supply it with professors equal to its enormous pretentions. The whole world is sadly in need of such. We now come to the storm centers that started this little ball a rolling. The con-

troversy between Harvard College, Cambridge, Mass., and Boston College, (Catholic) Boston, Mass., touching standards of education, has already grown old, but there are some things still to be said on it which may be of interest. We will state the case briefly, copying from the pamphlet already named:

"The Harvard University Catalogue of 1898-99 contained a revised and authoritative list of institutions, the graduates of which are admitted without examination as regular students to the Harvard law school. From this list were omitted all Catholic colleges except Georgetown University and Notre Dame University. Graduates from these omitted colleges may, however, enter as special students, and may even obtain in due time the degree of bachelor of laws, provided they attain a standing fifteen per cent. in advance of that required of their fellow probationers from the listed colleges and universities."

The discrimination here made was taken up especially by the Superiors of Boston College, Boston, and Holy Cross College, Worcester, Mass., and in view of the fact that in previous years, students from these two colleges had been admitted to the Harvard Law School without examination, precisely as students or graduates from other Catholic and Protestant Colleges had been, it would seem that Boston College and Holy Cross College have just reasons for complaints. In reply to said complaints, and to modify, if possible, the grounds of the same, President Eliot, of Harvard, is said to have made the following remarks: "No stated discrimination is made against these colleges, but in the list of over one hundred institutions, whose graduates are accepted without examination to Harvard law school, there is only one Jesuit college, namely, Georgetown University, near Washington. Holy Cross College, Boston College, and others equally well known are barred." Now this is very like whatever President Eliot says whenever he opens his lips on any important public question, either of education, religion or politics: that is, he hedges and blunders from force of his limited and undevout mind, all the while seeming to be uttering truth.

Beyond question Harvard University did discriminate against Boston College and Holy Cross College in its catalogue quoted.

But as a hundred other colleges were discriminated against in the same catalogue, had Boston College and Holy Cross College any legitimate grounds of complaint?

Without doubt Harvard University, like other colleges and universities had and has a perfect right to make its own conditions of admission to any of its so-called departments of learning, precisely as the Catholic Church and the Government of the United States have the right to make their own conditions of admission to membership or citizenship. Beyond doubt, in my judgment, Harvard University has also the right to discriminate among colleges as to whose students shall or shall not be admitted without examination to any of its departments, so that, on the bare question of its own right to make its own conditions of admission and to discriminate as we have said there appears to have been no just grounds of complaint in the case before us. Again, Harvard University, must be the judge of its own wisdom or lack of wisdom in its past conduct in the lines here in question. That is, if Harvard University found, from experience, that its policy of an open door was injudicious; that the door had been held too wide open, and that students from Boston College and Holy Cross College had taken undue advantage of this open door policy, so that students incompletely prepared were enjoying its privileges, it might have been justified in the course taken and complained of. But this supposition seems to me alike unreasonable and impossible. I therefore agree with the Superiors in the Catholic Colleges named and join with them in condemnation of the discrimination made by Harvard.

There is still another ground of condemnation in this case. Boston College and Holy Cross College are near neighbors of Harvard, and if the greater and richer University of Harvard can give them a dexterous black eye, slander and libel them by subtly insinuating that their standards of scholarships are lower than its own, that is, in the general departments of classical college work, it is equivalent to slandering a rival in order to secure the patronage accorded to said rival. Viewed in this light, the conduct of Harvard becomes cowardly, envious, despicable and contemptible. Nor can it be presumed,

assumed or taken for granted that Harvard and its president are above this kind of conduct? In truth it is said to be a line of conduct pursued by all colleges to some extent, as well as by all churches, priests and parsons, not to speak of party politics and politicians, but anywhere and everywhere it is damnable all the same and unworthy the soul of any so-called or would-be upright man. In any light, therefore, the conduct of Harvard, in the now-famous case of discrimination, seems to be worthy the reprobation and condemnation, if not of the execration of mankind.

On the comparative standards of education in Boston College and Harvard University we shall speak later, but it may be well to point out here the utter absurdity of Harvard's discrimination, for instance, in favoring the students from Georgetown University and discriminating against the students from Boston College. Both of these institutions are under the care of the Jesuits and the presumption is that the training in the one institution is equal to that in the other, hence the Harvard discrimination against Boston College has all the appearance of neighborly envy.

This leads us to the broader question of the general treatment of Harvard's discrimination by Catholic and Protestant public utterances and to the still broader question of the comparative merits of the two systems of general college training pursued respectively in Boston College and Harvard College and hence to the comparative merits of Catholic and Protestant college training generally. There is but one law to guide us in all this: "By their fruits ye shall know them." But this again is largely a matter of the eyes and tastes that see and determine the character and quality of the fruits in question.

Quite early in this controversy, the Rev. Dr. Brann and other hot-headed clerics of New York and New Jersey waxed eloquent on the subject at certain commencement festivals, much to the admiration of nuns, of young girls about to graduate, and the ignorant Catholic readers of imbecile Catholic newspapers. But it is not by the likes of Dr. Brann that the question of education is comprehended or its interests advanced. Such men have not intelligence enough to take a fair and comprehensive view of

any scholarly subject, and even if they had the requisite native intelligence, they are only the slaves and lackeys of his grace, the archbishop of New York, and dare not say anything that might by any possibility even sound offensive to the would-be delicate ears of his would-be Eminence. In a word, Dr. Brann & Co. had better keep quiet on this subject, as any utterances of theirs will only display their ignorance and injure the Catholic cause in the minds of intelligent educators the world over.

The Catholic Church is well cursed and crowded by too many men of this stripe : men who have been overfed and overexalted by means of various intrigues, and by means of numerous subservient and cringing sycophancies of their own. Men who think, or pretend to think, that there is nothing wrong or weak, or in need of improvement in the Church ; men who are forever singing the praises of the Church, while too often degrading its altars and its history ; men who are incapable of discriminating between better or worse systems of education, and who are never contented except as the fulsome partizans of those in power, and the abusers of all that do not run with their own fire company, or vote for the follies of their own ignorance.

Here is another kind of Catholic comment on the controversy in question. *The Sacred Heart Review*, Boston, which seems to have a special liking for nameless, weak-kneed and worn-out Protestant wisdom and wiseness in its issue of July 14th, published a letter signed *Veritas*, under the title—"Commends President Eliot's course." In the first place, the assumed name of *Veritas* implies cowardice on the part of the writer—and implies further that the writer was and is in all his life and thoughts the opposite of the meaning of his pseudonym. My experience of the men who write anonymously for religious and other newspapers, under such names as *Veritas*, *Justice*, *A Lover of Truth*, *Candor*, etc., are, as a rule, the veriest rascals of duplicity, dishonor and cringing hypocrisy. But the *Sacred Heart Review* pets and protects such animals as its own. The article by Mr. *Veritas* is a reply to a previous article by a Mr. *Candor*. I here quote two paragraphs, which give the gist of both articles with some significant comments, the merits and demerits of which we will consider later.

Stripped of its rhetoric, his (Mr. Candor) argument is this : "The work of the freshman year at Boston College is not inferior to the work of the freshman year at Harvard. A certain knowledge of Christian doctrine and scholastic philosophy is required at Boston College. These studies are not required at all at Harvard. Therefore, the collegiate course at Boston College is not inferior to that at Harvard. And furthermore," he adds, "we have solid reasons for believing that it is superior." Granting that the premises may be true, even "Candor" must admit that they do not warrant the conclusion. To claim that President Eliot has been awed into silence by such argumentation is absurd. I venture to say an embryo logician at Boston College would find little difficulty in demolishing it.

The real reason for Mr. Elliot's reticence is his unwillingness to prolong a controversy which can only result in arousing religious animosities. To point out in detail the defect of Catholic colleges would be both unprofitable and imprudent : unprofitable, because it would not conduce to their improvement ; imprudent, because his criticism would be imputed to bigotry. No enlightened person in this country to-day needs the weight of ponderous arguments to convince him of the inferiority of Catholic colleges. Catholics themselves frankly admit the fact, and, in some cases, publicly deplore it."

What we are to notice here is the undue adulation applied to President Eliot, as if he was really a great man, and not merely a great humbug, and the sophistical condemnation of Rev. Father Brosnahan, S.J., formerly President of Boston College, as if he was simply a sophist, like Veritas, and not the able scholar, writer and educator that he is widely known to be.

It is but just to the editorial management of the *Sacred Heart Review* to state that it admitted to its columns various sharp and incisive replies to Mr. Veritas, which replies were alike condemnatory of the position of Veritas and the editor himself. Having stated here the garbled and unfair representation of Father Brosnahan by Veritas we will now quote the latter's own words. All through his pamphlet Father Brosnahan labors under the disadvantage of being crowded for space. He does not say half that he might have said in defense of his general positions

1st, that Harvard's own standard of education has lowered during the last quarter of a century; and second, that the course of study prescribed at Boston College, in order to the attainment of the degree of B. A., is higher than that of Harvard, all showing that the so-called liberalism of Harvard and its electivism are a culture of moonshine and conceits and not the genuine learning to be obtained at Boston College; hence that the action of Harvard against Boston College was as false to the fact of history and as irrational as it was despicable and vicious. We can only quote briefly. The Rev. Father says:

"I shall be obliged, however, in this present paper, to confine myself to the first head only, and even under this head to omit from consideration two studies which are of incomparable value in giving breadth and unity to culture, namely, religion and philosophy. Neither of these studies is exacted at Harvard College as a prerequisite for the baccalaureate.* A young man may graduate from that institution without any knowledge of general philosophical principles. Logic and the laws of thought may be as unfamiliar to him as the Devanagari alphabet, and the basic doctrines of rational psychology as unknown as the hieroglyphs of an Egyptian scarab. Even if he desired it he could find no course, or set of courses, among the twenty-three that are open to him to match the senior course in one of our Catholic colleges. Furthermore, he need hear nothing of the truths of Christianity. The courses on that subject were relegated to the category of electives, with the Birds of Aristophanes, geology, old Irish, and the dynamics of a rigid body, in 1874, five years after Mr. Eliot became president. Men may indeed differ about the dogmas of religion; but to make religion and morality optional studies at an age when they produce their most refining effects and are most urgently needed, is certainly carrying 'electivism' to its limit. Yet out of the sixteen hundred and eighty-three undergraduates who attended Harvard's classes last year, only nine were found taking the two courses which have any analogy with the

*Harvard University Catalogue, 1898-99, pp. 274-281; and Boston College Catalogue 1898-99, pp. 47-53.

courses on Christian religion given in Catholic colleges. Is this education? It is certainly a malignant type of electivism. Apart from any question of religion, putting these two studies on a purely natural basis, the unity and consistency they give to knowledge, the training and culture they give to the mind, as compared with the disjointed and broken pieces of learning from which a Harvard student constitutes his curriculum, might justly be adduced to settle the question under dispute.

"Briefly, then, the only branch of liberal education prescribed for attaining the degree of bachelor of arts at Harvard College is English prose composition. Of poetics, of elocution, and what is vastly more serious, of logic, the candidate for a degree is obliged to make no study. It is true he may choose as an elective course one of these branches, but it is also true that he may not, and nevertheless obtain his degree. But this is not all. In the annual report of the president of Harvard College for 1898-99 it is proposed to reduce still further the prescribed studies in English. Hereafter the English of the junior year is no longer required; the English of the sophomore year is prescribed for those students only who have failed to attain grade B in the English of the freshman year; and the English of the freshman year itself is not prescribed, if a certain proficiency is shown in the elementary English of the entrance examination. In a word, the English required for graduation at Harvard has been reduced to the level of that possessed by a proficient high school graduate."

In spite of these facts President Eliot makes the broad statement, apparently without truth or courtesy, that it is for Boston College to improve its course of study in order to gain any recognition by Harvard, and talks liberal manhood by the mile.

There is something in the claims of both men and what that something is we will endeavor to point out directly, as well as the healing needed in both systems of education, viz., the one pursued at Harvard and the other pursued at Boston College and the Jesuit and Catholic Colleges generally. But first let us refer to another source of comment on the specific question involved. *The Churchman* (Episcopalian), New York, was for

many years, under the editorial management of Mr. Mallory, one of the most irrational and virulent anti-Catholic papers in the United States. Under its present management, however, and in its issues of last June, the *Churchman* manifested more true Catholicism and more genuine appreciation of Father Brosnahan's able defense of Catholic education than the *Sacred Heart Review*, and did the cause no little good.

We quote from an editorial of the *Churchman*, issue of June 16th, on *College Courses and Christian Studies*, it says :

"The elective system is obviously essential to University work, its position there is unchallenged. But the prestige of its success has led to its adoption in undergraduate schools to a degree that may well cause some anxiety. Colleges and universities have never been sharply differentiated among us. The latter have developed from the former in large measure during the present generation, and have worked backward on the source whence they sprang. Warning voices have not been lacking, but few have presented the case of the old-fashioned college with more controversial skill or more dialectic urbanity than the Professor of Ethics at Woodstock, the Jesuit Father Brosnahan, in his little pamphlet, 'The Courses Leading to the Baccalaureate in Harvard College and Boston College.'" And the editorial proceeds to defend Father Brosnahan as follows :

"It is possible to secure a liberal education at the colleges of any of the great eclectic universities. It is also possible to graduate with honor without ever coming in sight of it, and the feat is performed annually by great numbers. We are quite ready to agree with Father Brosnahan that it is 'a malignant type of electivism' that makes studies of religion and morality optional in the years when they are most urgently needed and produce their most refining effects."

Thus we have before us the pros and cons of various writers, with this useful discrimination by the *Churchman* between colleges and universities, and the possibility of graduating at a great university without ever having seen it, which is carrying still further the "electivism" complained of by our Jesuit friend.

If we turn upon these pros and cons and upon the general question of comparative education, collegiate and otherwise, the

various lights of ancient and modern systems of illumination, many of them will dwindle into insignificance and flicker into darkness.

• It is, for instance, impossible to get any light on the real merits of any college or of any system by a study of college catalogues. The smallest primeval rushlight is luminous enough to reveal the hollowness of all pretensions based on the figures and statistics of catalogues; and the mildest tallow dip or faded gas-jet gives light enough to guide any man of ordinary sense to the conclusion that nothing reliable can be gained from a study of examination papers, from graduating averages, etc. In truth, nothing of this sort, so gravely relied upon by pedagogues and ignoramuses, is of the slightest value in forming a valid judgment touching the merits of universities compared with one another or of one college with another, nor of the comparative merits of Protestant, that is, secular institutions of learning, when contrasted with Catholic colleges, schools or universities.

Nothing but long experience based upon observations carefully made, and made by persons capable of weighing well the peculiar merits of exceptional men, and of average or ordinary men, is worth a rush in determining the comparative merits of colleges and universities, or the systems of education pursued in the same; and whatever new suggestions are being made by new men in these new days, the same have been made by wiser men of the older times, and many of them have been well weighed in the balance and rejected as unworthy of confidence.

I agree with President Eliot that the aim and end of all education should be to produce "broad culture," to develop "thoroughly cultivated" men; in short, and to go a little further—to make well-read gentlemen out of ill-read clodhoppers, conceited kids and average boors. But Father Brosnahan, no doubt, thinks and feels the same way. Some of the most beautiful passages quoted in the earlier part of this article from the learned and eloquent Bishop of Peoria, assert precisely the same ideal, so that this notion of the aim and end of education is not at all peculiar to the conceited Socinian pedagogues of Harvard University. The earliest educators of mankind thought and

felt the same. From Socrates and Plato to Brosnahan and Eliot, the school-teachers have always had this ideal before them. But what, in our day, constitutes a thoroughly cultivated manhood? There's the question. And what methods of education now in vogue, all things considered, are the more or most effective toward this end? There's the other part of the question: and are any of these methods, Protestant and Catholic, capable of improvement toward the end in view? That is another part of the question. Let us see.

The *Churchman's* discrimination between colleges and universities is worth bearing in mind. We had intended to make it and emphasize it in this article, but we are always glad to give credit to the first man in the field with a fundamental idea. It is not new, but the discrimination has been somewhat overlooked in these days when all men are gentlemen and every other fellow not only as good as, but a great deal better, than his neighbor.

While writing this paper *The Churchman* and *The Independent* both struck upon the idea that a step in the right direction in modern education would be to reduce the college course to three years, claiming that this period is enough in which to prepare young men for the various positions in life to which they are likely to be called. We had intended to make here a similar suggestion to the effect that a change, improvement or discrimination needed in our day is to draw the line more carefully between colleges and universities, Catholic and Protestant, to make the colleges like the higher classical academies and schools, or an enlargement of these, simply a place for a general training in the branches of study now pursued in said academies and colleges, but to reduce the college course to three years, and leave the universities proper, the elective system, wherein and whereby young men and gentlemen, desirous of pursuing to any extent one or more especial branch or branches of science, theology, philosophy, medicine, etc., etc., may devote as many years as they please and can pay for. I think we shall come to this sooner or later, and then we shall only have come back to discriminations and methods used by good and wise men and educators centuries and ages ago.

In truth the particular curriculum of study pursued and the number of years spent in this or that college or university have vastly less to do with the business of making cultivated gentlemen out of average boys and young men than is generally supposed. And whatever changes may be made either in the number of years of a college course, or the range of studies undertaken, now and in the future, as of old and always, infinitely more will depend on the following points: 1st, the average mental, moral, social and domestic training of the boys who enter said colleges at the time of their entering; 2nd, and very closely connected with the first, the average mental, moral and social standards prevailing and realizing themselves in the nations, states, cities or communities out of which the boys and young men come; 3d, the average mental, moral and social standards attained by the professors and teachers of the respective colleges in which said boys and young men are supposed to be trained; 4th, the question whether or not Almighty God and the value of true religion be or be not recognized, emphasized, properly taught, insisted upon and generally believed in, in the colleges and universities in question; 5th the comparative importance given to the secular sphere and the religious sphere, and the comparative predominance of either sphere and influence in any college or university whatsoever. These various considerations bring us sharply to the question of the comparative merits of secular and Catholic colleges generally, and as the points mentioned are inter-involved and inter-dependent we will treat them as parts of a whole.

A large number of our American people, and especially those of New England, rush to the erroneous conclusions that all foreigners, and especially Irish foreigners, are inferior, in mental, moral and social training, to the average American, and though in the second and third generation of the children of all Americans of foreign birth these distinctions vanish, it is quite customary to hear American comments as follow: They are a lot of crude Irish—that is the students of Boston College and other Catholic colleges throughout the country—and what can you expect of such boys and young men? My experience teaches

me that there is much latent truth in all this and at the same time also much latent falsehood and misunderstanding.

To all observing persons who have made a careful study of these matters it must be palpable that the average external polish of the students of our secular colleges and universities is superior to the average external polish of the students of our Catholic colleges. But whether this superior external polish is any indication of superior internal culture remains to be seen. As a rule, the exterior is a true index of the interior of mankind. A gentleman is of the same general appearance in all nations of the world. But boys are seldom gentlemen in any nation of the world, though there are exceptions to this almost universal law.

A little reasonable thought may explain the matters just referred to. The Catholics of all nations and native-born in the United States are said to number about fifteen million souls. The Protestants and seculars number about fifty million. The Protestants and seculars are more than three to one. But they have hardly three times the number of colleges and academies, and it must be confessed that many hundreds of thousands of Catholic boys and girls get their early education in Protestant public schools. A very large proportion of our Catholic population are of foreign birth, and though the boys and young men who attend American Catholic colleges are mostly of American birth, many of them are the children of parents of foreign birth. Now these two vast bodies of Catholic and Protestant inhabitants send up to the respective colleges of this land the best, the likeliest boys of their respective families, and in view of the fact that the Protestants are more than three to one, and in view of the fact that a very large proportion of the Catholic boys are foreign, or of parents of foreign birth, and many of these parents belonging to the lower ranks of society, the boys, therefore, having had few of the many advantages of domestic and social refinement, it goes without saying that the average external polish of the secular college boy will be superior to that of the Catholic college boy. But underneath this exterior crudeness of the Catholic there is often an intensity of purpose, a fresh and clear appreciation of the advances already made toward a more re-

finer and perhaps a professional life in the minds of the Catholic boys and young men that may more than compensate for some lack of external polish, and in the struggle for existence and for the honors of the world you will often find that, after a few years, the boys of Catholic colleges, though crude and uncouth when they entered college, have outstripped their secular and Protestant competitors after, say, ten years of contact with, and in the busy world. Moreover the Catholic boys have been taught certain truths of God and of duty, of religion and of faith which are in fact the only safeguards in any profession or calling, and though I do not pretend to argue that the average Catholic citizen has better principles, or is of better character than his fellow citizen less favored with instruction in true religious principles and duties, I hold that he has been better taught in these lines, and if he has not improved by and held to his religious teachings that does not argue against the teaching, but it argues that as three-fourths of society about him laugh at his notions and do not pretend to practice religion, he also, the Catholic citizen, has fallen to their level—a level which is as surely leading this nation to hell-fire as that there is a God in Heaven.

I do not pretend to say that the average moral conduct of boys and young men at Catholic colleges is superior to that of boys and young men at Protestant and secular colleges, but I do assert and believe that the prevailing ideal of their education and the prevailing and underlying ideals of their lives are superior to those of the boys and young men of Protestant and secular colleges, and that this greater completeness and superiority of ideals and principals more than compensates in the general totality of life for the superior external polish referred to and admitted; or that, if it does not accomplish this, it is the fault of one or two causes or of both of them, viz: 1st, the cause already referred to, of a prevailing godlessness, lack of moral principle in conduct, the general cussedness of three-fourths of the community referred to. For society, like running water, seeks its own level. The aim of the multitude is to admit no superiors. American society, like the ancient Greek and Roman, has its own ways of ostracizing any man

that shows superior genius or moral power, and unfortunately our American Catholic society, especially in its clerical portion, is the most subtle and virulent in this line of conduct.

This, or 2d, the over weening, all-dominating and unnatural clerical or priestly influence in the Catholic colleges named. I do not believe that this all-dominating and almost universal mastery of the priest in Catholic college education is wise, or healthy, or helpful. I believe that it is vitiating, enervating and demoralizing to the students so educated. I do not believe that in these times of universal education, so called, the priest has any business to devote himself to the secular branches of learning; I mean, with any such thoroughness as would enable him to teach said branches as they ought to be taught; and I do believe that it is the bounden and pressing duty of the Catholic hierarchy of the United States immediately to set about framing such provisions for the special education of able young Catholic laymen as will fit them to fill leading professorships in the secular branches of learning in all our Catholic colleges. I have written one or two articles already bearing on this phase of Catholic education, and Catholic educators must take it up and enter upon it or drop out of the race of up-to-date educators in these days.

The first and highest aim of all Catholic education is to find and develop young men who have a vocation for the priesthood. There is nothing that can touch or equal this vocation when purely and nobly filled; it is the glory of mankind, and the supreme blessing of Almighty God. But all men are not called to the priesthood. The ideal life of the priest is not the natural life of mankind, and a priest, or a whole college of priests, living thus an unnatural life, and having said life constantly before them as an ideal, and having besides, a constant aim to find and educate young men—as many as possible—into this ideal, are not the proper instructors for the tens of thousands of young men who have and who must have other ideals of life and of duty.

Let priests mind their own calling as priests and as professors and teachers in the higher branches of education known as theology and moral philosophy, and let the Church see to it

that positions are made for Catholic laymen in all other branches of college training, and, at the same time, see to it that men are found, educated and well provided for who are and shall be capable of filling such professorships as they ought to be filled.

I am not in favor of secularizing Catholic college education to the extent that education is secularized in Protestant or secular colleges. I am not in favor of secularizing Catholic college education at all. I have, in previous articles, pointed out how all this can and must be guarded against in the preparation of such Catholic lay professors as must be elevated to such positions. But the priestly type of religious education is by no means the only type. Let them mind their own business and leave the secular branches of college education to Catholic laymen, quite as well educated as themselves in the secular branches indicated and infinitely better adapted to the work of teaching young men in those branches than any priest can be.

Catholic boys must be taught by Catholic laymen that there are ideals of life, in science, in medicine, in law, in jurisprudence, in sociology, in philosophy and in practical life, quite other than the ideal of the priesthood. I am not speaking in any sense against the priesthood. I honor every true priest next to God. I am speaking for the good of the Church of the Future and for ideals of education never dreamed of in the colleges of these days. The best ages are before us, not behind us. Awake, O ye sluggards of the priesthood and see what a vast work of God is before you and lend a helping hand.

In a word, young men intending to pursue some secular mode of life and profession, but who have been educated in colleges dominated by priestly and unnatural life are apt to come out either dough-faces or scoundrels. They are too good or too bad for the average walks and callings of life. Let the hierarchy see to this and quit lots of the red tape of their present existence.

I am not saying or intimating, and I do not believe that the average mental and moral ability of Catholic priestly professors in our colleges is inferior to the average mental and moral ability of the lay professors in our Protestant and secular

colleges. My experience of more than forty years teaches me to the contrary. I believe that the average mental and moral ability, taking in all the branches of learning, of the professors in our American Catholic colleges at this hour is superior to that of the professors in our secular colleges and universities, and that is taking very radical ground in favor of the Catholic clerical educator as opposed to his secular rivals, for the average still keeps up as three to one in favor of the seculars—but vast majorities of these Protestant or secular professors are without religion of any kind, and hence without any foundations for true morality—President Eliot at the head of the list and the most befuddled among them. I am simply contending that under the guidance of a new class of lay Catholic professors, especially educated for the purpose, the moral standard of Catholic education would be kept up to, and would improve its present standards while said professors being more at home with, and more in harmony with, the aims and ideals of Catholic youth intended for secular vocations would produce a finer Catholic culture and better results for modern Catholic society than are now attained.

I do not agree with those Americans who make comparisons between Catholic public men and Protestant secular public men to the disadvantage of the former. Let it always be remembered that the proportion is from three or four to one in favor of the Protestant. Let it also be remembered that the prejudices of the majority against the Catholic minority are very bitter, though often veiled, and bearing these things in mind, let any candid observer traverse the great field of American public life—political, professional or commercial and he will find that the proportion of able and successful Catholic merchants, politicians and professional men, well sustains the numerical proportion at the beginning.

There is another point involved in such comparisons that is often misleading. The Catholic type of educated gentleman, simply by virtue of the religiousness of his early education, is a very different type from that of the ordinary secular type of man. His early religious training stays by him in his manners, if not always in his morals. He is apt to assume the virtues of

humility and modesty even if he has them not. His whole training has tended that way.

In truth, very much of the superior external polish found among the young men of non-Catholic colleges and universities and very much of the external polish of secular, non-Catholic men in the various walks of life, is merely veneer and varnish ; is not even skin deep ; prick it or whittle it a little and the coarse grain of the uncultured raw barbarian will show itself in all sorts of coarse joking, of unprincipled methods, and undertakings, even to Cuban wars and Philippine robberies and butcheries. By their fruits ye shall know them.

On the other hand, young men of fair abilities, of good families and ambitious to rise in the world, have, over and over again, complained to me that their training in certain Catholic colleges was not to be compared with the training that young men of similar birth and abilities obtained in the leading Protestant or secular colleges and universities, and still more frequently have I heard the complaint that the priestly influence was too overbearing, dominating, and neither helpful nor natural.

Of course, priests do not like to hear such truths, but it is better for teachers of truth in all lines to hear all the truth their ears can hear, and profit by the same.

A good deal is to be found on both sides of this controversy by a careful consideration of the different types of character and life evolved respectively by average modern Protestant and Catholic teachings generally, religious and collegiate. Let it be taken for granted that the man or woman of sound Catholic faith and practice is surer of Heaven than his or her Protestant neighbor of scatter-brain faith and no practice of religion at all ; let it also be granted that to escape hell-fire and secure Heaven is the great aim of all culture whatsoever ; nevertheless there are not wanting millions of souls on this earth whose daily lives are dreams of beauty and gentleness and goodness and truth, but who are, in no palpable or immediate way, indebted to the Catholic church for their spiritual culture. On the other hand there are not wanting millions of Catholic souls and lives so full of coarseness, duplicity, falsehood and subtle crime that one cannot help wondering at times if the Heaven these people are making for is

the sort of place in which one wishes to spend even the briefest eternity.

My own conclusion is about as follows : That if President Eliot and Company, of Harvard and elsewhere, could only learn the true faith and true basis of morality from Father Brosnahan and Company, of Boston, New York and elsewhere, and that if the latter could only learn from President Eliot and Company a little additional polish of manners,—not mere obsequiousness and the manners of lackeys—but the true polish of gentlemen, and be less maudlin and less clerical and more human and sympathetic with humanity, both menageries would be more agreeable, entertaining and useful in this world, and vastly more helpful in all their efforts to prepare themselves and others for the world to come.

In a word, my conviction is that the question of modern education strikes far deeper than the curriculums of colleges and universities or the number of years spent within their walls; in fact, reaches down to the very heart and core of humanity, involves the questions of faith and morals and the proper basis and interpretation of the same in the spirit of and in a manner adapted to the growing universal intelligence of these days ; and while I know that President Eliot and Company have not the truth and cannot be ideal instructors without a knowledge of the truth I am just as clearly convinced that our Catholic colleges are very imperfect and unideal in their courses of study and in their general management ; hence, I say, let each company borrow the good points of the other and let both apply what brains they have and borrow ideas from whosoever has ideas to offer until they make of modern education the true educating training school of souls into those ideal regions of culture where faith is changed to sight and where the masters of said school or schools shall be devout and modest and true hearted, and, at the same time, the most brilliant suns and stars in the entire firmament and expanses of Heaven and of God.

WILLIAM HENRY THORNE.

A SUBSTITUTE FOR TRUSTS.

"Trusts" is the political hue and cry of the day. The evils which are said to be the result of them are attributed, by both the great political parties of America, to some bad measure or measures laid down in the platforms of the opposing party. The remedies against such evils, which politicians generally advocate, are to attack these so-called bad measures in the platforms of their political opponents. Thus, Representative William T. Crawford, of North Carolina, in a recent letter to the New York *Herald*, says: "In my judgment, trusts will not be a national issue in 1900, independent of the tariff which creates and fosters them." From this and similar statements, made by the leaders of the great political factions, it might be readily imagined that the trust problem is merely a bugbear, raised up by politicians, to further the ends of their respective parties. But, on a wider observation, it will be discovered that the present cry against trusts extends much further than to the narrow and biased motives of political demagogues. The fact is that it has been taken up generally by all Americans, and especially by those who have business interests at stake, independently of party bias or prejudice. Notwithstanding this fact, it is still true that politicians (as is only to be expected in great political issues) are the most forward in advancing remedies against those evils which are said to be the results of trusts. The question now naturally arises whether these remedies, advanced by politicians, have actually reached the root of said evils. In reply to this interrogation, we cannot do better than to quote what Hon. J. A. Tawney, member of Congress from Minnesota, who recently attended the Trust Conference at Chicago (mostly made up of politicians), has remarked in reference to the results reached by said conference. The following extract, as contained in the New York *Tribune*, contains his exact words: "To my mind," he says, and quite rightly, "the most important question involved did not get the consideration it deserved. That is, whether the unrestricted opportunity to control prices and production, the centralization of productive

industry, and the destruction of the opportunity for individual effort will or will not be injurious to the public and seriously menace the welfare of the nation." From this statement, it is very evident, then, that the politicians (as could be only expected) have not reached the roots of the evils which are said to result from trusts; and, therefore, we cannot safely accept, without a more thorough examination, any remedy or remedies which they may have advanced in solution of the question. This being the case, and especially as the subject is one of the greatest importance, it must be clear to every truth-seeking mind that, if we ever hope to reach the roots of the evils resulting from trusts, we must give to the subject that unbiased as well as serious and comprehensive consideration, which, alone, can attain such an end. With this purpose in view, we shall forthwith enter upon a discussion of the problem.

The underlying principle in the dialectics of Socrates is that true knowledge is alone obtainable in concepts. By this he meant that, in order to a right understanding of any subject, we must first obtain a clear general notion of the same. Now, nowhere else does this principle apply with greater force than to the subject in hand. Every voter in America has some notion as to what "trusts" are. But these notions, from lack of time or opportunity to consider the matter carefully, are generally one-sided, erroneous, or superficial. For instance, the question of trusts having engaged the attention of business men by affecting their pockets, prejudices have at once arisen; and those business men who are benefited by them cannot say too much in their favor, while, on the other hand, those who are injured by them have come to look upon *all* trusts as dangerous institutions, and, accordingly, cannot denounce them in terms too black. As these last who think themselves injured by trusts, as conducted at present, form the majority, all trusts without any discrimination, have come finally to be generally denounced. As an example of such denunciation, we shall quote what Representative Nicholas Muller, of New York, in a recent letter to the *New York Herald*, says: "I am opposed to trusts. The question of trusts will be a most important national issue. I shall favor any action looking toward making their existence impossible."

It is very evident then, that in order to obtain a clear elucidation of the subject, an unprejudiced and comprehensive idea of what trusts really mean, is the first and most important step.

In the May number of the *Forum* a writer gives the following correct definition of the term "Trusts": "In its origin, 'trusts' was from the same root as 'true' and 'tryst'. It signified a thing upon which confidence was bestowed. The 'trusts' known in Courts of Equity was the support and protection of the widowed and fatherless."

Again, "trusts," as first organized about twenty-five years ago, has a more modern signification. The same writer in the *Forum*, referred to in the foregoing, says: "Individual stockholders in several corporations competing in the same line of business, or conducting varieties of business relating to the same ultimate product, transferred their stock to a group of persons who held it as trustees for all, under an agreement which assigned a proportionate value to each share of stock so contributed; this value being represented by 'trust certificates,' signed by the trustees. The trustees controlled the operations of the several companies of which they held the stock by exercising the voting power thus accumulated in electing directors and officers for such a company; and they distributed the earnings of the combination to the persons who had entrusted them with their shares or to their assigns. The new legal entity thus organized was correctly denominated a trust."

So long as trusts were organized for the purpose of combining capital so that enterprises, which required time and expensive outlays to develop them, could be undertaken, so long as they tended to cheapen the cost of production of any article, and gave a better article for the same or cheaper price,—trusts were and ever shall be a benefit to this country. But very soon unscrupulous persons perceived that, by combining their individual concerns into trusts, they could restrain a fair competition among small houses, and, as a baneful result, monopolize the entire production and sale of any industry. From this time sprang into being another kind of trusts which bid fair, if not soon checked in their progress, to exterminate the smaller capitalists, (upon whom the moneyed strength of a nation rests)

throughout the United States of America ! These trusts consist in the incorporation of two or more "business concerns" into a "combine, pool or agreement," whereby it is intended, practically, to establish a partial or complete monopoly in any industry, with the designed purpose of fixing prices or cutting rates. By reason of the enormous quantity of capital at their disposal, such trusts are enabled to exterminate all small houses which may enter into a fair competition with them, and thus eventually, as before remarked, bring under their control the entire monopoly of certain industries.

Now it is really this last kind of trusts, conducted by unscrupulous men, which has been within the last year, the cause of so much discussion among men of all classes. Upon these trusts should all the censure fall. But, as the matter stands, from not observing the marked distinctions between these trusts conducted unfairly and trusts conducted fairly, the small capitalists, who form the majority, have come to denounce all trusts in general, instead of denouncing, as they should, those trusts only which conduct their business in an unfair and unscrupulous manner.

From what has been now said, it must be plain to every one that all trusts are capable of being divided into two distinct classes, namely, (1) trusts organized for the purpose of conducting a fair or legitimate business and (2) trusts organized for the purpose of doing an unfair or illegitimate business. By a legitimate business, we mean such a business as is conducted in such a manner as to injure none; by an illegitimate business we mean such a business as is conducted to injure others. Such an illegitimate business is instanced in the restraining of men from competing in the production of any industry. From this, it will be plain also, that the distinction between these two kinds of trusts lies, without a doubt, in the ultimate purpose for which each has been organized. Thus, the ultimate purpose of trusts formed to do a legitimate business is to make great enterprises possible, cheapen the cost of production and, possibly, give a better article at a cheaper price. On the other hand, the ultimate purpose of trusts carried on to do an illegitimate business, is merely to restrain a fair competition for the purpose of mon-

opolizing the production of certain industries. But, in each case, the formation and organization of trusts is exactly the same, and no outsider can predict with certainty, the ultimate purpose for which any trust has been organized till after its organization. Just here, then, lies all the difficulty. And many men, because it is impossible to predict whether a trust will conduct a legitimate or illegitimate business, have been misled into advocating drastic measures against all trusts generally.

As we have stated already, that trusts organized to do a legitimate business are a benefit to any land, it will be necessary to compare the advantages which arise from these trusts with the disadvantages which arise from trusts organized to do an illegitimate business, so that we can be fully convinced, once for all, that our denunciations against trusts should be concentrated against those only which are organized to do an illegitimate business. But before proceeding to this, we desire to make here a statement for the sake of brevity. It is that henceforth we shall call those trusts which are organized to do a legitimate business "legitimate trusts," while on the other hand, those trusts which are organized to do an illegitimate business, we shall denominate simply "illegitimate trusts." With regard, then, to "legitimate trusts," the following are the principal advantages which a country derives from them :

1. Such trusts, by combining capital, make possible great enterprises which are a benefit to a nation, and which, on account of the time, labor and costly outlays required, could not otherwise be undertaken. Instances of such enterprises are the construction of railroads, canals, docks, harbors and other public work.
2. Such trusts, by the combining of capital, make possible economy in the production of certain industries. Thus, enormous war vessels, steamboats, railroad cars, engines, cannons, etc., are disseminated throughout the civilized nations of the world.
3. The cost of production of certain industries is reduced by such trusts, thereby bringing within the reach of all certain necessities of life. Many years ago certain articles were within the reach of the rich only. Now, by reason of trusts, no man is so poor but that he cannot afford to buy pins,

needles, matches, candles, watches, tobacco, pipes and many other necessities of life. 4. Such trusts require labor to produce the articles which they manufacture. Thus, employment is given to hundreds of men wherever such trusts are organized. 5. Such trusts always sell their products at a profit, and therefore, they allow the small capitalist or middleman, to enter upon a fair competition with them. These, then, being the chief advantages of "legitimate trusts," it is evident that they should be upheld by all, since they benefit all and injure none.

With regard to "illegitimate trusts," the following are the principal disadvantages which accrue to a country through them :

1. Such trusts, having for their ultimate purpose the monopolization of certain industries, restrain competition by fixing prices and cutting rates, so that the small capitalists or middlemen cannot sell said industries at a sufficient profit. Such trusts, then, injure the small capitalists or middlemen, by forcing them out of their respective businesses. To thus injure others is unconstitutional, and should therefore be made illegal. 2. Such trusts, while they must give men employment just as legitimate trusts do, force their employees to remain wage earners by making it impossible for them to start out in business, when the necessary capital is saved up. 3. Such trusts place certain industries within the controlling power of a few rich men, who have no more right to monopolize trade than they have to assume the entire right of conducting government. 4. When these trusts have killed competition they will fix prices to suit themselves, irrespective of the good of the people. Thus, in the end, the people will be at the mercy of these trusts. 5. Such trusts not only prevent the small capitalist or middleman from entering into business on his own account, but are tending to ruin those who are, at present, conducting independent and legitimate businesses on a small scale.

We are thus made aware that "illegitimate trusts" are fraught with the very worst evils to any land ; and no law can be made severe enough to crush these unscrupulous organizations, provided the doing so does not likewise crush "legitimate trusts." "If a combination can be shown to be made for the purpose of

restraining trade or controlling prices," says Representative W. J. Jones of Washington in a recent letter to the *New York Herald*, "whether by two persons or a thousand, and no matter what capital, such a combination should be declared unlawful. Such combinations are a decided menace to national prosperity." But, again, just here lies all the difficulty. How is it possible to show whether such and such a trust tends to organize itself for the purpose of doing an illegitimate business? It is impossible to show this. In this dilemma, it appears that we must either exterminate all trusts without distinction, and thus deprive the nation of the benefits derived from legitimate trusts; or else allow all trusts to flourish, and thus injure and impoverish the country by the evils which result from illegitimate trusts. But neither of these courses, it is evident on the surface, is adequate to solve the problem; and, therefore, a better solution, if possible, must be sought in some other direction.

As many theories have been advanced in solution of the problem in hand, it will be wise to consider some of them, in order to determine exactly the weight that their claims may demand. Of these theories, the following are the more important:

Some have stated that the strict enforcement of existing anti-trust laws would be sufficient to solve the problem. Thus, Representative George W. Prince of Illinois in a recent letter to the *New York Herald*, says: "I believe that the strict enforcement of the common law would largely destroy the existing trusts of the day." If this be true, then it is not saying much for the executive power whose duty it is to enforce, strictly, the law. If it be not true, then other laws must be enacted. The first step, in the right determination of the truth or falseness of this statement, is to ascertain what the existing law is. As made known in Sec. 1 of the Sherman Anti-Trust Law, it reads as follows: "Every contract, combination in the form of trust or otherwise, or conspiracy, in restraint of trade or commerce among the several states, or with foreign nations, is hereby declared to be illegal." Now, since trusts in restraint of trade are known actually to exist, the question at once suggests itself, how has this Anti-Trust Law (which appears to cover the case) been made null? Is it because the law has *not* been enforced?

or is it because the law cannot be enforced by reason of some existing loophole through which the law may be evaded? The correct answer to this question is given us by Senator Mander-son, in his speech before the American Bar Association, in the following words: "This penalty being invoked" (he is here speaking of the Anti-Trust Law) "many corporations seeking results, not to be permitted by way of trusts, formed new corporations of great magnitude that swallowed the smaller which became extinct." By thus forming themselves into "new corporations of great magnitude" instead of into "trusts," those companies which desire to restrain trade are enabled to evade the Anti-Trust Law. Hence it is plain that the existing laws are not adequate to solve the problem.

A second theory is to place all articles produced and sold by trusts on the free list; that is, as we understand the proposition, on the list of undutiable articles between the United States and foreign countries. To this effect Representative Champ Clark, in a recent letter to the *New York Herald*, remarks as follows: "The way to break up trusts is to put everything they use or make or sell on the free list." The effect of this would be, as the French say, to "*tombre de la poêle dans la braise*." It is doubtful whether such a measure would exterminate trusts; and if it did do so, it would tend to exterminate, likewise, every business brought into competition with foreign trade. The ultimate object, in the solution of the problem in hand, is to prevent an unfair restraint in trade; but this would never be accomplished by allowing foreign products to be sold in the United States lower than they could be produced, at a profit, in this country. Such a course, instead of restraining competition among a few trades only, would tend to restrain competition among the entire trades of the United States, bringing into prominence foreign trade. This proposition, therefore, when clearly understood, is any but the one to solve the question.

A third theory is to attack the Tariff Bill. "Trusts," says Representative S. Wilson of South Carolina, "are the natural outgrowth of a very high tariff, such as we now have. The best treatment is to attack that root of evil." How high tariff

is the root of the evil before us, Mr. Wilson does not state. Nevertheless, he means, evidently, one of two things ; namely, (1) That the Tariff Bill should be done away with entirely, or, (2) That the present high tariff should be reduced to a protective tariff, merely. If his meaning is (1), then, in effect, it is the same as stating that all articles produced and sold by trusts should be placed on the "Free Trade List." But we have shown, already, that this measure is inadequate to solve the problem. If, however, his meaning is (2), we confess that we fail to comprehend it. How a Protective Tariff would prevent a restraint in competition any more than a High Tariff, we fail to see. Such a Protective Tariff would merely open a field for foreigners to compete with us in our own land ; but it would not tend to prevent a restraint of competition among the people of the United States, which, of course, is the true point at issue. In short, such a Protective Tariff would tend to benefit foreigners only by allowing them to compete, where now they stand no chance whatever to do so. This proposition, then, like the preceding, falls to the ground as impracticable.

Lastly, Representative Thomas C. MacRae of Arkansas has proposed a fourth scheme. In a recent letter to the *New York Herald* he says : "The Federal government should levy and collect an annual Internal Revenue Tax upon the capital assets and products of trusts of not less than ten per cent." The one great objection against this scheme is that, if put into effect, it would have to be employed against all trusts alike, whether legitimate or illegitimate ; as we have seen already that there is no way of ascertaining whether a trust intends to do an illegitimate or a legitimate business. Such a scheme, therefore, while it might exterminate illegitimate trusts would exterminate, also, legitimate trusts. But to exterminate legitimate trusts, as we have stated before, would be a great evil to this nation. Further, such a scheme would be unconstitutional. If a tax were levied against trusts, it would have to be levied against all business concerns in proportion to their respective capitals. To do this, however, would be to place matters in the same position that they were before. Hence this theory, likewise, falls to the ground.

From the failures of the foregoing mentioned schemes and many others, to solve the question in hand, it would seem, at first sight, that, as with the philosopher's stone, the elixir of life and the squaring of the circle, there could be very little hope of a clear and effectual solution of the problem. But when we consider the question more carefully, the only wonder is that it has not been answered long since. Perhaps the cause of the real solution of this question being quite overlooked, may be traced, as not unfrequently happens in other cases, to its marked simplicity. We all wonder at the simplicity of the means by which Columbus made the egg stand on end. In science, we marvel at the simplicity of the principles upon which some of the arts are founded. Thus, strategy may be traced to the simple principle of concentrating one's forces upon a fraction of the enemy's army at a given place and time ; and logic may be traced to the simple dictum of Aristotle. In history, the greatest events are often brought about by the most trifling causes. It was the boy David, with a little stone, who killed the giant Goliath and thus defeated the entire army that held Saul in awe; and it was a pair of shears in the hands of Delilah that finally brought Samson into the hands of the Philistines. So with the problem in hand; it will be seen presently that its solution may be traced to the simplest means.

We have shown already that there are trusts organized to do a legitimate business and trusts organized to do an illegitimate business. We have shown, also, that in the formation of trusts there is absolutely no way to ascertain whether a particular trust intends to do a legitimate or illegitimate business. It is also plain, from what has been said, that the evil results of trusts do not lie against trusts as such (for we have shown that when trusts are conducted to do an honest business, they are a great benefit to a land); but only against those trusts which are formed to do an illegitimate business. But the question at once confronts us : how are we to strike the death blow against illegitimate trusts without, at the same time, exterminating legitimate trusts? Clearly, as follows :

When a trust is organized with the intention of doing an illegitimate business, its ultimate purpose is to restrain a fair

competition in trade. This it effects, in every instance, by fixing prices or cutting rates to such an extent that the small houses are eventually forced out of their respective businesses. Many of these illegitimate trusts proceed so far as to sell, for a time, their commodities at a price way below the cost, so that they can kill all competition. Having succeeded in their nefarious work, they can then fix their prices to suit their own pockets, irrespective of the good of the community. Hence, it is plain that the evils which result from trusts do not center against trusts as such, but against the reducing and fixing of prices, or the cutting of rates. Right here, then, and right here alone, originates all the evils which are, at present, resulting from trusts. Now several questions at once arise. They are: (1) What remedy shall be applied to exterminate effectually these evils which results from trusts? (2) How shall this remedy be applied? As to how the remedy (whatever it may be) shall be applied, it is very apparent. It must be applied in a manner similar to the application of a remedy by a physician, when treating a contagious disease. The physician attacks the disease, not the patient; he does not kill the patient who possesses the disease, or any who are likely to have caught it; but, manifestly, he concentrates all his skill and energy upon the seat of the disease, till he has made an effectual cure. So it should be with trusts. Because some trusts are infected with the contagious desire to do an illegitimate business, does not justify government in exterminating all trusts, or even exterminating those trusts which are so infected. As the evils which result from illegitimate trusts originate in the fixing and reducing of prices or cutting of rates, the remedy must be applied to the fixing of prices and the cutting of rates, and not against trusts, as such.

As to what remedy shall be applied, it is simple enough when clearly stated. Let Congress enact a law fixing standard units of measure and weights on all articles produced and sold by all businesses formed into trusts and corporations. Upon these standard units of measure and weights, let prices or rates be fixed (subject, of course, to change by law, and by law only), by the same law-enacting power, equal to the lowest prices and

rates for which certain articles can be produced and sold at a profit, by labor-saving devices and inventions. This, then, is the simple remedy. Adjusters could be easily appointed by the government to fix these prices and rates, and, when necessary, to change them. Further, any trust or corporation found changing or reducing prices or giving rebates should be made punishable by law in a manner severe enough to prevent any recurrence of such an illegal action. This could be made possible by fine, or, in extreme cases, by the annulling the charter of the trust or corporation.

As there are arguments both for and against this proposition, it will be necessary to state them. We shall begin by stating those in favor of the proposition. First, then, and all important, such a remedy as the one proposed would put an effectual stop, at once, to all restraining of a fair competition in trade. This is plain on the surface. For the prices and rate of all articles being fixed by law, no change in them could be made by trusts and corporations, except by violating the law. And as the ostensible purpose of all illegitimate trusts is to restrain competition in trade, the enforcement of the proposed measure would, at once, put an end to all such illegitimate trusts. Such trusts would be things of the past, nevermore to spring into being. Further, the units of measure and weights, for articles produced in any business, being fixed by law, any shifting of ground in this respect (as the selling of large quantities of goods at a reduced price) would be prevented. Of course, all the prices fixed by law would be wholesale prices, as the retail prices would naturally fix themselves. Every man is, undoubtedly, entitled to all he can get from the sale of his goods, because that really injures no man; but he should be restrained, to a limit, from underbidding others, as that would, as we have seen, injure the businesses of many producers. That the retailer, under the proposed measure, would be kept within reasonable bounds, is not to be doubted; because there would be many concerns, as at present, who would sell their goods at the very lowest that the law would permit. This would incite a wholesome competition. For, on the one hand, there would be those endeavoring to obtain the very most for their goods, while, on

the other hand, there would be those endeavoring to sell their goods at the very lowest that they could do so, without violating the law. It is thus plain then that the measure proposed, while it keeps in check an unfair underselling of goods, leaves wide open the door for the selling of goods at any price above the price fixed by law, that can be honestly obtained for them.

Secondly, such a system as the one proposed would permit all trusts which are organized to do a legitimate business, to exist. We have pointed out already the principal objects of legitimate trusts; namely, to make great enterprises possible, cheapen the cost of production of certain industries, and give the public a better article at a cheaper price. Such legitimate aims would be in no wise injured by the fixing of prices by law. In fact, the fixing of such prices by law would tend greatly to benefit legitimate trusts; because, (1) they could produce a better article at less cost and would be insured the current price for its sale, (2) they would not be obliged to contend with other trusts endeavoring to undersell them, (3) the law would reduce the prices of goods sold whenever it could be done without injuring the small producers, (4) competition would take its legitimate sphere, namely, in striving to produce the very best of everything. At present, the cheapening of prices below a profit tends to produce poor articles in every industry, as there is no incentive to produce a good article. But once fix the price of goods by law so that the producer may realize a profit, and competition will find its natural channel in endeavoring to produce the best of everything. Hence we see that the present system accedes to the most important conditions in the solution of the problem in hand; namely, in exterminating illegitimate trusts while, at the same time, it brings into a livelier existence all legitimate trusts.

A third argument in favor of the system proposed is that it would allow the middleman, or small capitalist, to enter into a fair competition in trade. As things are conducted at present, it is impossible, as we have seen, for him to do so. But the moment that prices are fixed by law, the middleman would be enabled to enter into that fair competition in trade which it is, undoubtedly, his right to do. Small business houses would thus

spring up in every direction throughout the country, and trusts would find it to their advantage to do their business in accord with these small houses. In this way everyone would have an equal chance to do a prosperous business.

Fourthly, the proposed system finds a precedent in the Tariff Bill. At present we have a high tariff which prevents foreign competition, in certain industries, with this country ; a protective tariff would enable foreigners to compete with us but not to underbid us. Now, in placing a tariff, tax, or duty on foreign articles we do nothing else but fix a price, by law, at which said foreign articles shall be sold in this country. In this way we stop all unfair competition (or, which is the same thing, all restraining of trade) between foreign nations and our own. And by fixing prices by law on articles produced and sold in the United States we would put a stop to all restraining of competition between business men in the United States. It will here be stated that the tariff imposes a tax upon articles, which is not the case in the proposed system. The reply to this statement is that such a tax is only a means by which this country is enabled to force foreign nations to sell their industries at a fixed price. In the proposed system, it is not necessary to impose a tax, because the enacting of a law is sufficient to compel all American business men to sell their goods at such a proposed fixed price. If they should violate this law, they would be punished. But no law in America could compel an Englishman to sell his goods at a fixed price, because he is not made amenable to American law. The only way, then, that Americans can compel Englishmen to sell their goods in this country at a fixed price is to institute custom houses at every port and compel them to pay a tax on certain articles that they bring into this country, which, in effect, as before remarked, is the same as fixing prices. Thus we see that there are many strong arguments in favor of the system proposed.

As objections, however, will be raised against every new system, so there will be no lack of them in the case before us. It will be well, then, to examine the more important of these objections that will certainly be brought forward. But before doing so, let us quote a remark of Dr. Johnson. He says that "There are objections against a plenum, and objections against

a vacuum ; but one of them must be true." From this it is clear that objections may be raised against any system. The true point to be considered then, is not whether a system can be proposed against which no objections can be raised, but whether such objections are outweighed by the arguments in favor of the system. In the present instance, it will be clearly seen that the arguments in favor of the system greatly outweigh the objections brought against it. And further, we shall see presently that the objections brought against the system carry, in themselves, very little weight with them.

The first objection that will be raised against this system will be by the conductors of illegitimate trusts. These unscrupulous persons will not hesitate to say that such a system as the one proposed will entail too much time, labor and expense in the carrying it out. That this system will entail some time, labor and expense to carry it out cannot be denied. But the point is, whether the many good results that would be derived from such a system would not more than outweigh the time, labor and expense necessary to carry it out. That the time, labor and expense necessary to carry out such a system would not be much greater than that necessary to enforce the Tariff Law, is plain upon the surface. On the other hand, the good results that would be sure to be derived therefrom, and which we have enumerated, fully, in the foregoing arguments, would extend much farther than those derived from the existing Tariff Law. The tariff protects our trade from foreign invasion ; this system will protect us from a civil war in trade—the worst evil that can befall a state. Hence this objection is not sufficient to outweigh our system.

Secondly, it might be objected that such a system could be quashed and the law evaded, by the giving of rebates. A clause in the law to the effect that all such rebates shall be considered illegal, would at once put a check on this danger. As in all such cases, the giving of rebates would merely be a polite term for an underhand way of restraining a fair competition, it is plain, that as the law would guard against any open attempt to restrain trade, so much the more should it guard against any underhand way of so doing. Hence, this objection, like its predecessor, falls to the ground.

Thirdly, some political economists will not be slow in confronting this system with an objection. Jevons, in his superficial primer of Political Economy, tells us that "Legislators have long since discovered the absurdity of attempting to fix prices by law. These prices (continues the writer) depend entirely upon supply and demand, and no one is really able to decide with certainty what will be the condition of supply and demand a month or two hence." Now this statement is a very pretty one, but, unfortunately for the writer, as we shall show, is not sufficiently substantiated by facts. It may be classed under the theories of those political economists of whom Say, in the introduction to his admirable work on Political Economy, speaks in the following terms: "The labors of the economists have been attended with serious evils; the many useful maxims they decried; their sectarian spirit, the dogmatical and abstract language of the greater part of their writings, and the tone of inspiration pervading them, gave consent to the opinion that all who were engaged in such studies were but idle dreamers, whose theories, at best, only gratifying literary curiosity, were wholly inapplicable in practice." We are not here inveighing against political economy as a science, let it be remembered; but only against those writers who are dabblers in political economy. That the foregoing statement of Jevons is entirely false will now be proved.

First, it is absolutely untrue to state that "Legislators have long since discovered the absurdity of attempting to fix prices by law." Hair-brained political economists are willing to believe this statement, because, to believe the contrary is to upset their pet theories respecting supply and demand. But the real fact is that in the United States of America legislators *have* fixed prices by law, as we have elsewhere shown, in the enactment of a Tariff Law. This tariff is nothing else but a system of fixed prices to prevent foreign trade from restraining trade in America. That it succeeds well is clear, since it is advocated by both the great political parties. The only difference being that the one party advocates a high protective tariff, while the other advocates merely a low protective tariff. Free Trade forms a small minority in both the great political parties, and is

upheld mostly by Englishmen and their friends, who are shrewd enough to see the great advantage that such a measure would give them in trade, over Americans.

Second, that the prices of commodities depend entirely upon the supply and demand for the same, is likewise false. The price of any commodity is determined, originally, by the cost of production of such a commodity. This price being fixed, it is often changed by the supply and demand of the commodity. But the supply and demand of any commodity, in no instance, originally fixes the price of such a commodity. Thus the price of a bicycle is originally fixed by the cost to produce or make the bicycle. Let this price be fixed at forty dollars. Then, in order to make a profit, the sale price will be something above forty dollars. When now a number of bicycles have been produced at forty dollars, if the demand for such bicycles greatly exceeds the supply, the sale price may greatly exceed the cost price. But, if the supply greatly exceeds the demand, as at present seems to be the case, the sale price of bicycles may be greatly reduced below the cost price. A manufacturer is willing to sell his bicycles, in such a case, below the cost price, rather than to lose all on his venture. But no manufacturer would be foolish enough to make bicycles to be sold below the cost price, which is practically the same thing as stating that the supply and demand originally determined him to fix the prices on his commodities. In any case then, the original price of any commodity is fixed by the cost of production; and later on it may often be changed by the supply and demand of such commodity. Now the question, at once, naturally arises, would it be more advantageous to the community to allow supply and demand to change the price of commodities, as at present is the case? Or to make these prices permanent by fixing them by law? Let us consider the matter, carefully, for a moment.

1. As matters stand now, supply and demand often force a man (in order to prevent a complete failure) to sell out his goods far below the cost price of production. Many shrewd and unscrupulous men, knowing this, often design to "corner the market," as the phrase runs; and thus they are enabled to fill their own pockets by emptying those of their neighbors. If prices were fixed by law, however, it is self-evident that this

could never happen. For it is only by a constant fluctuation of prices (made possible alone by supply and demand) that such a cornering of the market is made possible. 2. Every fluctuation in supply and demand tends to make the markets fluctuate. If, however, prices were fixed by law, the markets all over the world would be steadier than they are at present. No excess of supply could, then, cause the markets to fluctuate; and if a reduction in price were deemed necessary it would be made by law, and fully expected. 3. There would be less cheating and dishonest dealings in business than is at present the case. Now, the man who has sufficient capital can undersell his neighbor, and, if he can eventually ruin him, does not hesitate, from any fear of the law, to do so, thus bringing into his own hands the entire control of trade. The law, at present, does not hinder a man in this nefarious conduct; but it is, nevertheless, an indirect means of robbing one's neighbors. Thus we see that by allowing supply and demand to change continually the prices of certain industries many evils arise, which, if prices were once fixed by law, would be easily avoided. It is clear then that the objection of some political economists carries but very little weight with it.

Lastly, it will be objected that if prices are fixed by law, how is a man, in case of failure, to be rid of his stock? As the present system is proposed merely for the purpose of preventing a restraint in trade, it would affect only those articles sold by trusts and corporations. The middleman or small capitalist would be in nowise made amenable to such a system, as his single exertions could never restrain trade. Such a restraint in trade is only made possible when houses are combined into corporations or trusts. With regard to such trusts and corporations, then, in cases of failure, the stock could be sold by permit at auction; as this would be done, not for the purpose of restraining trade, but for the purpose of winding up the business. This objection, then, when clearly understood, carries very little weight with it.

Hence we see that the arguments against the system are greatly outweighed by the arguments in favor of it. The proposed system, therefore, is worthy, at least, of consideration.

New York.

GEORGE PARBURY.

SIX BEAUTIFUL POEMS.

NONE of the French poets have suffered more at the hands of translators than Victor Hugo, perhaps for the very reason that he is greatest of them all. Of course, in saying this, it is lyric poetry that we have in mind, though in absolute poetic grandeur, in power and fire, tempered by sweetness, none of the dramatists have surpassed him.

Yet, some years ago, a friend said to me, very honestly, "I do not like Hugo's verse." "Did you read it in the original?" I inquired in real surprise, for I fancied the grandeur and extreme beauty of Hugo's poetic expression would have won response from a mind so appreciative.

"No," was the reply, "I do not read French easily. I depended on this English version." She handed me a small volume from her bookshelf, as she spoke. I examined a few of the lyrics—from most of which the lyrical quality had flown for ever—and then said: "I comprehend now, my dear, your dislike of Hugo! No wonder! But this is something else; it is *not* Hugo."

The melody and sweeping inspiration, which make Hugo's lyrics great strains of music, had been destroyed in the prosaic process of rendering them into plain "King's English." Accuracy there may have been—and surely conscientious, digging toil—in the preparation of that volume; but how call anything accurate that ends by filtering out the spirit, which is the life of a poem, leaving a bare skeleton of verbal expression?

It must be granted, nevertheless, that Hugo is a difficult author to deal with. His intensities are sudden, like flames of fire, a swift, dramatic force sweeps him along, passion and pathos interweave, like April suns and showers, while his most beautiful touches are, as it were, incidental, dropping in with inimitable grace, as though they merely occurred to him in passing. To follow him through all this and yet do justice to his profundities of thought—for his depths and heights are stupendous—is a task to baffle genius itself.

In all this reference is had, be it understood, to his greater poems. Yet each of the lighter ones has its dash of brightness or tenderness, or else a shade of sadness, like a drift of golden leaves in October. Now it is an outburst of affection for some loved one, now again a touch of exquisite French compliment. The sympathetic translator finds the English language growing clumsy as a vehicle for these delicacies of refined expression; and this, the more that they are condensed into the one perfect word or precious phrase which often has no equivalent in English. Then, a circumlocution has to ruin all.

The translator's task becomes like that of the accompanist, who must be in touch with the singer as by instinct. It takes a fine musical sense to render Hugo's work into English, whether it be his verse or his prose, the sounding sentences of the latter coming in like great waves of ocean.

Many years ago I undertook the task of swinging over into English a few specimens of Hugo's verse. It was a labor of love, and that merely; but the second-rate quality of the various versions that have come to my notice since, encourages me to place some of this old work before the readers of the *GLOBE*. I wonder how many of them know and love the following marvellous production, in short-line verse, whose opening stanzas alone, giving the stir and sounds of early morning, seem to me of unsurpassed beauty. It is taken from the small volume entitled "*Les Chants du Crépuscule*," "*Songs of the Twilight*," being number twenty of the series.

I.

Morning, it shineth,
Shadows take flight;
Dreaming and misting,
Go home with the night;
Eyelids and roses
Are peeping around;
The world is awaking
Oh, list to its sound!

Murmuring and singing
In every low spot,
Smoke-wreath and leafage,
Bird's nest and cot ;
The wind to the oak leaves,
The wave to the fount ;
The life-breathing voices
Who can recount ?

All claim their treasures,
The hearth-stone its glow,
The child its bright coral ;
The viol its bow ;
Folly or madness,
The wide world about,
Each recommences,
What he planned out.

Loving or thinking,
In ceaseless distress,
Toward one single object
We fly and we press ;
The skiff seeks her landing,
Its willow the bee,
Its pole the sure needle,—
And Truth calleth me.

II.

O Truth ! the well-tested !
Thou granite renowned
Which, 'neath every billow,
My anchor has found !
Where phantoms unnumbered
And visionings roam,
Of our world, dusky-shadowed,
Thou pavement and dome !

O Truth, noble river,
Unfailingly pure,
Fount all-refreshing!
A blossoming sure!
Lamp which God lighteth
Causation behind!
Glory which matter
Sheddeth on mind!

Tree rugged of bark,
Oak mighty of brow,
Which man, firm or feeble,
May break or but bow!
Whence shadow descendeth
On each human soul;
Some lean on its branches
And some on its bole.

Mount whence all floweth!
Gulf whither all tends!
Sublime spark Jehovah
Createth and sends!
Light ignorance curseth!
Calm eye full of might,
From the brow of our God
Thou shalt burst on our sight!

III.

O earth! O ye glories
Whose joyous surprise
Ever filleth our ears,
Ever dazzleth our eyes!
Shores where the wave dieth!
Woods bent in the breeze,
Mysterious enfoldings,
Vague sky-line of trees!

Azure which veileth
The gulf's bitter wave
As sail all unfurling,
The breezes I brave ;
O'er the prow leaning
I listen soul free
To rare bridal music—
The song of the sea !

Azure as tender
Smiles down the sky,
When, to hear all the spirit
Is saying, I try ;
Seeking, O nature,
Thy message obscure,
Wind-whispered or written
In star-letters pure.

O holy creation !
Pervading life-tie !
Ocean, thou girdle
Of all 'neath the sky !
Stars, one creative word
Marshall'd amain ;
Blossoms whose honey
The Almighty might drain !

O fields, bosky hamlets,
For brotherhood meet !
Bell of the church tower,
Lowly and sweet !
Wild crag of the eyrie !
Dawn flushing with rose—
Brief smile which the sun,
The eternal bestows !

What are ye but pages
Where all try to read,
Uncentered, unending,
Yet meeting our need ?
Phrases entangled,
Where vainly we plod !
Where the eye sees a world,
And the soul findeth God !

Grand book, thy conclusion,
For pure hearts alone ;
Where thinkers dream out
Meanings often unknown ;
Where lofty-browed spirits,
God-gifted and clear,
May write on the margin,
Behold, we are here !

Dim book, o'er thy pages
A veil ever flies ;
Bright book, thy fair starlight
Shines into our eyes ;
Repeating in mystery,
Forever the same,
One name in the heavens—
On earth the One name.

O book, all-supporting,
Where hearts find their food !
Sages austere and pallid
Have brought out thy good !
Thy meanings rebellious
Are revealed at our need !
Here Pythagoras spelleth
And Moses doth read !

In this poem the condensation of thought is marvelous. Each link is closely welded to the next, yet the whole remains poetic. It is a creation of surpassing dignity. From the glories of morning, when the world sallies forth to its worldly endeavors and the poet to seek the pure river of Truth, the thought sweeps on and up to the glories of truth itself; thence, to the glories of earth, sea and sky, and the partial message they bring; thence on, again, to its final picture of humanity holding out its arms to grasp the Divine in its baffling half-revelation.

What a theme for any poet! And that Victor Hugo is a poet, a past master in his art, is proven here by his whole method of approach and attack. He borrows nothing from the philosopher, unless it be a word or two, and nothing from the theologian. It is pure poetry from first to last. Never a prose line, never a dry, didactic word; but a series of pictures, sketched in few strokes, yet each one exquisite. Take this, for instance:

Shores where the wave dieth;
Woods bent in the breeze,
Mysterious enfoldings,
Vague sky-line of trees.

Where is the artist who could not see and catch this vision? This bit of glimmering distance?

Moreover, the figures which the poet uses in such rich profusion, tossing them about as if indifferent to his golden apples of Hesperides, are, every one, magnificent; each stanza holding enough to make the fortune of an every-day poet. Think of them a moment!

Of Truth as God's lighted lamp, as the granite rock beneath the waves, as the all-including pavement and dome of our world, the one solid thing among its dim visions, the "mount whence all floweth, gulf whither all tends," nay, as the calm eye of the Divinity itself.—"Veritas, O Veritas!"—What could be nobler than this? What finer figured bass could be written for a great chorale?

As we have said, a beautiful tenderness lingers about the opening of this poem, repeated in the softness of the smiling

blue, and, again, in the frank little touch of warm human love, verse five, part III :

O fields! bosky hamlets,
 For brotherhood meet!
Bells of the church tower,
 Lowly and sweet!

The tone of the whole production is what the French call "riant"—gladsome. It has none of that trenchant pathos which fills many of his later poems till they seem great wells of human sadness. In this mood the poet has gotten away from the darks of earth, as if in soaring to the Absolute Truth he had left behind sin and sorrow. He has entered the blue, so to speak, and looks down, like an aeronaut, upon the earth below, conscious only of its green and brightness. He simply sees it swinging in the sun, "bound by gold chains about the feet of God."

It is encouraging to fall into harmony with the poet in all this and to catch his mental uplift. This one quality of supreme cheerfulness, in sooth, leads one to love this poem more and more.

Of his audacious metaphors, the great aerial wings whereon he soars, we can only say that they often startle us ; yet, on closer acquaintance, we have to admit their fitness. As a case in point, consider what he calls the stars :

Blossoms whose honey
 The Almighty might drain.

This is extremely beautiful, to begin with. We see the heavens imaged as the Lord's great garden wherein he walks as in Eden—the star-worlds its lilled blossoms. Nor does the fancy seem too bold, when we consider the infinite purity of the stars, true Sources of Light, like our Lord Himself, in this regard, at least. Why should not the Almighty One rejoice in their beauty? As to our own low earth, even after creating it, "God saw that it was good;" and at that creation Holy Writ declares "the morning stars sang together and the sons of God

shouted for joy." Are not prophet, poet and seer at one, in all this?

Hugo's minor poems are replete with thought and grace. "The one called "Prayer," "La Prière Pour Tous," has already appeared in these columns, while the famous "Rose and Butterfly," and the lines, "Dans l'Eglise de * * *," are too well known to need place here. But the beautiful "Envoi," or dedication of the volume called "Leaves of Autumn," is less familiar, and it may be well to insert it. No one will regret seeing it a second time.

I.

This poor, strange book, fluttering with broken wing,
Beating against thy casement's latticing,

Like some sharp hail-stone battering on a wall,

Is driven, alas, by storms of public wrath ;—

The cold, the rain, the lightning in its path

Assault the new-fledged bird, to ruin and appal.

'Tis punished, now, for having left my roof:

After its singing days it stands aloof

And weeps ! so lame, when once it soared withal !

II.

Until the winds bear it to other shores,

Open, O Marie, open wide thy doors !

Its crippled verses aid and kindly greet !

In thy dim alcove, sheltered, let it stay !

Oh, let it rest, while winds are fierce, I pray,

Warming itself before thy fireside sweet.

Beneath thy shadow, nestling at thy side,

Wild, chilly birdling, trembling, let it hide

With beating heart,—its refuge at thy feet.

This bitter sense of the public disapproval roused by the political character of his poems seems to have been "the iron entering into his soul." He expresses it even more strongly in the following lines, being number thirty-nine, "Leaves of Autumn."

Before my cherished songs
In fresh and fragrant throngs
The world's cold scorn had met,
Untrod by graceless feet,
How green they grew, how sweet,
Upon my forehead set !

Now broken from the tree,
These wind-strewn blossoms see
Swept dreamily along ;
Wandering thus despoiled,
With mud and dust besoiled,
Poor, drifting wrecks of song !

Torn petals strew the ground,
Like autumn leaves, around ;
All this, myself, I see !
While the crowd, they laugh me down,
They trample on my crown !
They scorn the leafless tree !

Number twenty-six, in "Leaves of Autumn," shows us the poet in a milder mood. It is a tender and somewhat pathetic poem, in which his thought of love mingles with the budding beauty of spring. It suggests the misty green of willows and the swelling of ocean tides.

Behold, this branch is rough, mere blackened wood ;
On its bare bark the rain pours down its flood ;
But wait till winter goes and thou wilt see
A leaf put out from every hardened knot,
Wondering how, from such a gnarled spot,
A tender, frail, green bud could shoot so rapidly.

And then ask why, O maiden young and fair,
When o'er my soul, case-hardened by despair
Thy breath comes stealing, after such woes past,
Its worn-out life, like sap, doth rise anew,
Doth blossom into fragrance, fire and dew,
Unfolding this light verse, which at thy feet I cast.

On the world's change a law hath set its mark ;
 A brilliant night follows the moonless dark ;
 The life-tides, here, have constant ebb and flowing ;
 The wind must blow the tree, the breeze the leaf,
 And thy smile come after my bitter grief !
 Lo, it was winter once, but now, dear love, 'tis spring !

All three of these shorter poems seem to be touched with personal experience, as if they were open, yet partially curtained, windows through which we glimpse the poet's heart. The celebrated stanzas, "The Rose and the Tomb," on the other hand, are purely objective, ablaze with the mighty truth of Resurrection.

To the Rose saith the Tomb :
 "Of morning's tears upon thy bloom,
 O Flower of love, what makest thou ?"
 To the Tomb saith the Rose :
 "Adown thy deeps a dear life flows ;
 What dost thou make of it, and how ?"

Then saith the Rose, "O Tomb,
 Of these tear-drops in the gloom
 Honey and amber light I make."
 Answers the Tomb, "O tear-lit flower,
 For each life falling in my power
 An angel doth in Heaven awake."

We will close this little study of Hugo's verse with an English version of his lines "To * * *, Trappist at La Meilleraye."

Brother, the tempest, then, was very strong !
 The gale, that madly sweeps us all along
 From reef to reef,
 At thy departure, with its deep, winged hiss,
 Beneath thy skiff hollowed a vast abyss—
 Fierce, beyond belief.

Till, one by one, in haste, for fear of wreck,
To lighten weight thou flingest from her deck—
 The billow's prey—
Freedom and fancy, poesy and joy,
Treasure and kinship, love without alloy,
 All cast away !

And now thou rowest on, alone and bare,
In sight of shore, yet never landing there,
 Calm, 'neath the rod ;
In thy bright skiff—past ours, far out of hail !
Two things alone, the compass and the sail,
 Thy soul and God !

CAROLINE D. SWAN.

A LOT OF NEW BOOKS.

WE should say that Lawson Grey, the author of "Old Ire," published by Herder, St. Louis, was a woman, though the name has a masculine sound. The little book, unpretentious as it is and, in fact, incomplete, even as a study of negro character of the olden times, has merits that will well repay a perusal. The broadly but keenly outlined characteristics of various types of negroes, now out of date, prove that the writer, as is claimed, is simply picturing a reminiscence, but we do not find the best points of the work in its negroes. In the study of Philip and Robert, two boy school friends, the author, as if unconsciously, has portrayed, with striking force, the differences between the old civilization and the new. In the little boy Philip the writer has developed all those special forces of character that used to distinguish boys and men of the old school, as we call it. But there were always villains in the world and there always will be, in spite of woman's suffrage, temperance pledges and perfect creeds. The queer contradiction of all our boasts of modern civilization, science and the

like, is, that in exact proportion as these various schemes of enlightenment and improvement gain headway the villains increase in number and virulence, and the boys and men of truth and honor dwindle into petty minorities and still smaller influence.

Little Philip in "Old Ire" is a genuine type of the boy of the old school. His father, the owner of plantations and negroes *ad nauseam*, is traveling abroad, and as his wife has gone to another state of being, Philip and the affairs of the estate generally are in the hands of overseers, tutors and old mammies. Philip, for his part, is under Aunt Hetty's care, and having given her his word that he will not visit, or allow himself to be fooled with or mix up with Old Ire, a negro conjuror who has recently come to the plantation, resolves, under many temptations, to keep his word, keeps it, while his young friend Robert, of a neighboring plantation, laughs at Philip's keen sense of honor, is a modern boy without notions of that sort, and in hobnobbing with Old Ire and other rascally niggers finally gets himself into no end of trouble. The contrast between these two boys is very well done, without straining or exaggeration. Robert is of the same stuff as the commercial world of our day, so called, and Philip is a young gentleman—not merely of the South. That is a mistake, made alike by northerners and southerners. The gentleman, boy or man, was never confined to the North or the South or to any nation under the sun. He has always existed, from the days of Noah and his sons to the days of Old Ire and the boys of this story, only there are so many asses—fine fellows, merchants, editors, hod-carriers, etc.—dressed like gentlemen in these days, and the few gentlemen there are among us being mostly in rags, things have grown so mixed that we blunder a little now and then—but to err is human.

It is for these excellent and delicate touches of characterization that this book heads our list, but as likely as not the reader will miss what I see and what gives the book its charm to me.

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Here is a book—"The Franciscans in Arizona"—that ought to be treated exhaustively in an elaborate article rather than in a few notes as here. It is by Father Zephyria Engel-

hardt, O. F. M., who appears to have made a study of the original documents covering the original explorations. It is printed and published at the Holy Childhood Indian School, Sharon Springs, Michigan, and describes the discoverer of Arizona, his course through Sonora, Arizona, pictures in a distinct and vivid manner the various tribes and Indian people that had been there before the discoverers, and were there to meet them when they came. Indeed, this thing of discovering any thought or thing since the days of Solomon, at least, is a delusion and a snare. There is nothing new under the sun. There is always somebody there before the discoverer, and it is simply a question which of the two will prove, all and all, the best man, which determines who will stay the longest, become the most numerous, run the primaries in church and state, and Hanna-ize the president. The question in Arizona and the entire Pacific Slope is simply a question of the survival of the fittest for the time being and the work in hand. The Indians were there, but they had grown fat and lazy, did not seem to shoot enough game to keep the foxes out of the tepees; did not pay as much attention to the Great Spirit as interpreted by their medicine men and the missionaries as they ought to do, that is, from the white man's Christian standpoint. Then came the Franciscans and the Jesuits and other saints of modern Europe and tried their hands; then came the Forty-niners, of our own days, accompanied by the devil and his angels, and a pretty mess they have made of it among them. Truly, if God were not merciful, He would have annihilated this and other continents of the world long ago. But the Spanish Franciscans were in Arizona, preaching, long before the Puritan was in Yankeeland; there with pious and noble intentions, to preach the gospel to the Indian, in truth, and Father Marcos—"a regular priest, pious, virtuous and devoted, a good theologian, and familiar with the sciences of cosmography and of navigation," etc., etc.—did some excellent work as a traveler, endured hardships manifold and tried to help the poor Indian heavenward. The cold facts of his journeyings may be somewhat colored, but the book will well repay a perusal, especially by those who are anxious about those old times, but the Forty-niners are now in the saddle riding the teams, passengers and all, to perdition, fast as possible.

It is always agreeable to see your own old lines of work done over again by a clever hand, hence we extend cordial greeting to "Studies in Poetry," critical, analytical and interpretative, by Thomas O'Hagan, M.A., Ph.D. Boston : Marlier, Callanan & Company. One may gather much of the author's spirit from the brief preface to the volume. "Art has its root in the spiritual, and poetry, which is in many ways the greatest of the arts, cannot be properly studied or interpreted save through the spiritual.

"Now as the first function of any piece of art is to give delight in some form, the reader of poetry must seek for this delight and joy, which should flow from every true poem.

"The primary and chief purpose in the study of poetry is not discipline and instruction, but exaltation and inspiration, the liberation of the imagination and enrichment of the spirit."

These paragraphs are suggestive enough, and they prove that the writer has given much thought to the subject in hand, yet the very pedagogic form of the sentences and the didactic tone of them show that the author wants to do something more than to give inspiration and enrich the spirit. In a word, like so many writers of books intended for use in academies and schools, he is not willing to trust his own inspiration to give inspiration to his readers, but is determined to put it all down catechetically and dogmatically, as if the only way to reach the spiritual in man was to spell out its rules in geometric triangles, a thing which always has been and always will be impossible.

In a word, like the theologians, he would liberate the imagination and the spirit by binding them in chains.

It is really a very difficult piece of work to write intelligently and acceptably on the group of English poets serving as the basis of the author's studies. It is still more difficult to say anything new of their genius or their mission in this earth. Each one of them has been written up and down to death and the resurrection, and is now scarcely more than the infinitized shadow of an unseen spirit, difficult to catch and still more difficult to define.

The author does not confine himself to comments and instruction on the eight English poets named, though a truly critical study of any one of them would fill ten volumes the size of this little book. On page 87 we find that "with Dante the great purpose, the great problem, is the purification of the soul; with Shelley, the liberation of the soul. The central idea in Dante is obedience; the central idea in Shelley is freedom." One might better say that the central idea in Dante and Shelley was justice, and that both poets, as all true teachers, understood perfectly that both obedience and freedom were only very imperfectly understood and administered means toward the end of the justice of God. In a word, the poets are too large for the critics that usually touch them, and we must still leave much to inspiration and the pondering soul.

As books go, this little volume is well worthy a place among the best of its kind. We only wish to intimate to the author, and to all like him, that you cannot impart inspiration and grant liberty in the lines of art and poetry, which is the highest art, by rote and rule or by didactic epigrams and prosaic aphorisms. Knowledge of the art, like the art itself, is of divine birth and takes years, and often the agonies of years, and of many years, to mature.

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"The Flowing Tide," by Madame Belloc, St. Louis, B. Herder, publisher, is in every way a strange book, in some senses a remarkable book, and on every page of it, when once you have grown familiar with the author, her personality, associates, her clear-sightedness and her aims, an enjoyable book and instructive withal. Its title—"The Flowing Tide"—has such an air of fiction about it that one naturally expects a novel of the half-sentimental and half-moral species. You look into the preface and find there mentioned in a familiar way names with which all the world is familiar. "I have to make grateful acknowledgment, firstly, to Mr. Wilfred Ward, without whose biography of His Eminence Cardinal Wiseman I could not have sketched in the background to support my own slight memories of the first half of the century which has just expired," etc.,

etc. Here, then, is a person about to tell us something of her own memories, and who is willing to use Mr. Wilfred Ward—in fact, as we see further on, Cardinal Newman and several other famous men—as a background for her own memories: plainly a person of unusual ability, of marked intelligence, this Madame Belloc. But we nineteenth-century readers like to find out readily what the author is driving at, what aims, hidden or palpable, led to the flowing of this *Flowing Tide*.

It is really a book of very pleasing reminiscences, written by an intelligent woman, covering one of the most important eras of English history, viz., the era from Keble to Cardinal Vaughan of our own day; is vastly more interesting and important, and the work is better done, than any one of the stacks of books of reminiscences of Emerson, Lowell, etc., etc., such as we hear of now and then in our American newspapers. But one has to puzzle too much over the query, What is the writer driving at? and one does not get this natural enough question sensibly and satisfactorily answered until the eighteenth chapter and the 289th page, when we are told: "My object in writing this book has been to record the Catholic impact upon English life during the century which is just expiring."

That is something of an undertaking. Various able pens have been scratching at it for several years. We have read whole volumes and many essays and no end of newspaper twaddle about it, but the end is not yet. It is a strange story, this, of upstart insects rising, as it were, out of the corpse and coffin of ancient Catholicism, and giving new life to the corpse, and showing on their own account a familiarity with world culture and, at the same time, a loyal love for the buried corpse that are among the astonishments of modern history.

It must be confessed that Madame Belloc, in a pleasant, domestic, social, conversational way, so foreign to our American talk of such things, introduces her readers to many side lights of English life of a quasi-literary and a quasi-Catholic nature that render her work of singular value. Intelligent American Catholic women and men, including priests, should read this book. It is alike apart and away from the brutal Mammonism of much of our American Catholic life, and at the

same time above the low and ignorant masses that make up the larger portion of the Catholic community in this country. But it shows a healthy and, at the same time, a very loyal Catholic English element, with which the world will have to grow more and more familiar as the years go by. In short, we can heartily commend this good book and bid it God speed.

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“Weighed in the Balance,” by Christian Reid—Boston, Marlier, Callanan & Co.—is a novel of 500 pages and various somewhat attractive illustrations. In truth, the letterpress is very well done, and the enterprising publishers may be said to have done their part toward making a book at once attractive and enjoyable. There the real merits of this book end. The story itself is an exaggerated portrayal of the lives of a lot of people who never existed, and who, if they ever had existed, instead of being portrayed in a book for the moral and intellectual misguidance of other and less sophisticated human beings, ought to have been straight away spirited out of this world into some land or region of souls still more dominated and swayed by humbuggery and cant than are the bipeds that inhabit this planet. With this remark we say *au revoir* and *bon voyage* to the entire group—author and characters—and may they and their like never return to the sanctum of the GLOBE REVIEW.

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One may have to wait many days for just the right mood in which to enjoy a little book by Emma Howard Wight—B. Herder: St. Louis—called “The Little Maid of Israel.” But when the right hour comes there is genuine enjoyment in store for the reader. The book tells over again the famous story of Naaman, the Syrian general, who made a journey to Samaria to be cured of his leprosy by Elisha, the prophet of Israel. But into this story of Naaman is woven the far more touching story of the little Hebrew maiden, Leah, who, on leaving her home to seek the prophet in order that he might heal her brother, was captured by the Syrians and sold into slavery, and who, finally becoming the handmaid of Claudia, Naaman’s wife, became also the inspiration that led to Naaman’s own journey and his cure. Those were the days of real faith and real prophets, when God

was really present among men by the power He exerted through his chosen servants. The author misses her point now and then by a falsetto management of the simplicity of the speech of the Hebrew peasants and their children, but the reader can easily read into the text the termination *est* and *ist* for *eth* and so manage the English better than the author has done. The sweet simplicity of the little book is beyond all praise.

* * * * * * *

It is only by line upon line and precept upon precept that any great and complicated system of truth can be kept alive in the minds and hearts of successive generations of men. In the light of this thought alone would there seem to be any excuse at this late hour of the world for a book entitled "The Church of Christ the Same Forever," by D. McErlane, S.J., St. Louis, B. Herder, publisher.

The young generations grow up and forget the books their fathers loved; forget the lessons they were taught at their mothers' knees, and some of the old folks forget at times points of faith that may be necessary to the perfect and final rectitude of their souls. Still, if the mind happens to be wavering on any special point of faith or discipline that is sure to be the special point that the omniscient new author has overlooked or never thought of. I have gone over this little volume time and again since it came to my desk. I have wondered at the completeness and simplicity of its teachings—all so true that any truly Catholic soul must accept them; but such books never discuss or make clear those points of discipline that come up between priests and bishops, or between intelligent laymen and bishops, wherein the bishop is made to assert his authority according to his own individual interpretation of the facts, and the priest or layman is supposed to quietly accept said interpretation till a higher authority intervenes. In the face of all this I have thought again and again that if there were a bishop or two among us filled with the holy spirit of Christ, the spirit of lowliness and loveliness, of simple justice and charity, and could they forget this trumpery humbuggery of authority for a while and rule in the genius of divine mercy and truth, such books would be far less necessary than they now seem to be.

Here is another book of beautiful Christian thought, "Christ the Man—God Our Redeemer," by Rev. J. F. X. O'Connor, S.J. St. Louis: B. Herder, publisher. The general thought of this little volume is quite as familiar and acceptable to every orthodox Protestant as it is, or should be, to every Catholic, and yet the profound thinker, if he takes one step in the direction of the philosophy of the author, finds himself enshrouded with mysteries deep as eternity and vast as infinity.

The author subdivides his theme as follows: Christ in prophecy; Christ in history; Christ the Man-God; Christ in the modern world; Christ in the Christian soul; and at all points the author speaks with beautiful clearness as of one who has tested the truth of his assertions and who believes and knows whereof he affirms.

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It is a pleasure to notice that the books lately being issued by Catholic publishers—notably by B. Herder, St. Louis—have none of that old-fashioned, stereotyped, cheap and nasty appearance that has so long characterized the Catholic publications of this country. This expression comes from a perusal of the "Testament of Ignatius Loyola," translated by E. M. Rix, with preface by George Tyrrell, S.J. St. Louis: B. Herder, publisher.

The testament of Ignatius is much like the story of many other Catholic saints, and I must confess has no acute interest for me. He lived a worldly life—and that means all the abandon to licentiousness that usually characterizes the young men of good families and of families not so good in European nations and our own—up to the time when he was about twenty-five years of age, at which time, doubtless, like so many of his kind, he was *blasé* and tired of the world, having tasted to the full all its honey sweets, when, by some accident he was nearly killed, leg broken—in fact, all broken and ready to die. "Man's extremity is God's opportunity," says the old adage, so Mr. Loyola began reading pious books, saw that there was something besides pleasure to live for in this world—precisely as all great and good men, Catholic and non-Catholic, have seen, time out of mind—finally turned his back on the vile something men

call pleasure, and by the grace of Heaven was enabled to pronounce what Carlyle called his "everlasting yea," and said to the devil and his angels: "Begone, I have done with ye. Depart, ye wicked." It is a very old story, this, that the Church has honored with the name and glory of sainthood. Mr. Ignatius does not seem to me more interesting than many others; but what is more interesting in this volume than in many Catholic volumes is the preface, so-called—and a very excellent preface it is—by Father Tyrrell, S.J.

Here we find such expressions as these: "Other things equal" (only they never are equal, Father) "there is no stricter bond than that which unites us to the body of the visible Church; yet where such union is lacking there may be that *deeper* invisible bond which makes some of those outside her pale, who are of her soul, though not of her body, nearer to us than some of those inside." Again, "Yet who can compare these *acts* of Ignatius with Bunyan's Giver Abounding and not be struck many a time at the deep underlying analysis for which no name suffices but the oneness of human nature and the oneness of divine grace?" etc., etc.

Of course, I have always known that the philosophy of the Church was deeper than the close-shaven definitions of its creeds; in fact, so deep and so exalted that, followed to its finest edges, where it breaks in the bosom of Deity, in the very heart of God, many dogmatic hardnesses are seen or rather felt to be but temporary helps in the path of souls that aspire heavenward; but I can assure Fr. Tyrrell and the Jesuits and Catholics everywhere, that if they would let a little more of the intellectual breath of divine justice and reason that shine through the lucid words of this preface shine more frequently in all their public teachings, they would have the Protestant Christian world at their feet in half a century, though nobody accuses me of being a Liberal, and everybody knows that I scorn the name as applied to a lot of Irish-American Catholic ecclesiastical politicians. I am a Catholic Liberal in this, that in every soul wherein Christ's charity and God's justice abound we must recognize a brother soul, however he or she may have imperfectly learned the lesson so clear to Catholic minds. In a

word, that it is more of Christ's charity and less of the dialectics of dogma and authority that the Church needs in these last days.

So we take our farewell of another excellent book, the product of several excellent souls, and find, as I have ever found, that in these same men—though I am not in favor of their wholesale domination of the Catholic educational institutions of the land—we are sure to find the broadest-minded Christianity associated with the shrewdest common sense, the most genuine sincerity in harmony with the subtlest methods of thought, and altogether I am moved to say that if the whole Catholic Church in the United States were destroyed by persecution or fire, I should expect to wake up the next morning and find some noblest Jesuit of them all awake early, saying Mass as usual, and ready for all service and all emergencies.

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Pious people, or those who are piously inclined, will find genuine pleasure in reading the life of "St. Felix of Cantalice," by Lady Anabel Kerr. St. Louis: B. Herder, publisher. The virtue of simple piety, of self-humiliation and of devotion seems to have been inherited by this good-natured saint, and between him and St. Philip there seems to have been a rivalry as to which could and would manifest the greater and deeper humility. It is a strange sort of life that these men introduce us to, and it is difficult to believe that their exercises of self-mortification, their readiness to receive rebuffs, what we should call actual insults, without resenting them, was always sincere. Yet who can say that our active and pushing methods of life, our fine sense of honor, so-called, that will resent instantly the slightest provocation, is either a more sensible or a more manly view of existence. In truth, that this saintly spirit is more easily attained by some than by others one can hardly question, but that it is saintly, when attained, no one questions. And though the habit of self-mortification may have been carried to useless extremes in certain past ages of the Church, I for one should be slow to condemn it. It is one form of virtue, and without it all other forms are apt to be more or less spurious. So let us give St. Felix and his set a

hearing at least in this age, even if uninclined to follow their example. On the whole, I fancy that the more modest set to which Felix belonged have always done infinitely more good in this world than any set composed of the fast people of our times or of any times. There is no modesty and but the thinnest veneer of virtue in the average world of to-day. Let us give the saints a hearing, and imitate them if we dare.

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Whatever the hand of genius touches bears forever the stamp of genius and is separated forever from the work of mere talent and the plodding industry of slaves. This thought is suggested afresh by various glances into "*Cithara Mea*," a book of poems, by Rev. P. A. Sheehan, author of "*My New Curate*," etc. Boston: Marlier & Co., Limited, 1900. When the inimitable "*New Curate*" came to me a year ago I saw all its beautiful pathos, all its suggestiveness regarding the old days and the new, but did not feel able to do the work any sort of justice, in a review of my own, so I handed it to a very able priest, a fellow-countryman of Father Sheehan's, exacting from said priest a promise that he would write me a review of the book for the *GLOBE*, and that was the last I ever saw of the book or the promise. Some people seem incapable of keeping a promise, but all the same, genius is the sunlight of our existence and Father Sheehan is one of its brightest rays. When I first heard of "*Cithara Mea*" (I wish the Father had given his work an English title and had not insulted our language by christening his baby with a foreign name) I said to myself, Why did he attempt poetry? but the poems themselves are a sufficient answer. There is art and mastery of art in these poems that cannot be crowded into any prose, and there are themes handled here that it would be difficult to handle in prose. Besides, a man of genius, priest or what not, has a right to carve or weave or print his thoughts into or upon whatever substance he pleases or into whatever form he pleases. In short, this volume of poems will give pleasure to all true lovers of true poetry; moreover they will serve as another proof of the old truth that genius is not confined to any profession or to any nation in the world; in a word, that an Irish

priest may be and often is a cultured gentleman, and the flip-pant youngsters of modern literature might as well learn this lesson once for all.

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There must be some virtue left in the world or it would not pay to publish such books as sermons. "For Every Sunday in the Year," by B. J. Raycroft, A.M. Fr. Pustet & Co.: New York and Cincinnati, publishers. The book is a solid volume of 351 pages, very scriptural, as becometh sermons, and full of good sense and sound doctrine, though the sermons are rather practical than dogmatic.

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A dainty little volume of sympathetic and almost pathetic verse, called "Thoughtful Hours," by S. Merrick, comes to us from the *Literary Shop*, Cincinnati. The get-up of the book is artistic, and the author, Stella May Herrick, has or seems to have a good deal of that rich emotion of soul out of which true poems are born, but the mechanical make-up of the poems does not equal their pathos nor does it equal the mechanical make-up of the book. In a word, the art of poetry is lacking, but the soul of it is visible enough.

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There is much painstaking labor and some very lucid work in "The History of the Passion of our Lord Jesus Christ," by Rev. James Groenings, S.J., published by B. Herder, St. Louis. The subject is too sad and serious for any but the most serious hours, but such hours come to all our lives in their passage. Whether they linger long or flit quickly by, marked by a few slow tears, it is well to know and to remember and to have a book that will make us intimately familiar with the sharper and deeper hours and days and nights of anguish that our Divine Saviour endured. There is no mistaking His piety, His sweetness, the majesty of His anguish has conquered all the world, and it would seem that the hand to trace it all for our hearts and eyes should itself be stainless as the divine sorrow itself.

WILLIAM HENRY THORNE.

LUTHER AND THE GERMAN PEASANTS.

THE life of Luther, "the ecclesiast of Wittemberg," is replete with gross inconsistencies, glaring contradictions and vindictive hate. Before the great reformer allowed pride to play havoc with his soul, he had endeavored to lead a good life and to attain to religious perfection. His own words are a forcible testimony of this: "Verily," he wrote to Duke George of Saxony, "I was a pious monk, and followed the rules of my order more strictly than I can express. If ever monk entered heaven in virtue of his monkery, assuredly I should have gone there. This all the monks who have known me can testify. A much longer time of it must have made me martyr even unto death. What with watchings, prayers, reading and other labor." When Luther essayed the rôle of reformer, he lost the sincere piety and saving humility of religious life, and was changed into a man who breathed nothing but satanic hate and ungovernable pride. Like another Lucifer, he dragged numberless souls of his own day down to perdition and unfortunately became the parent of reckless unbelieving ages.

In his sermons, books and pamphlets, almost legion in number, Luther shows how variable and contradictory is the trend of his thought. That one note of contradiction ought, in all reasoning minds, to have robbed him of his self-assumed title of reformer. Those that are sent of God to do apostolic work are imbued with the spirit of truth which is one, fixed and invariable. Prophets and apostles adhere to unity of doctrine and proclaim direct messages that will suffer no questioning.

Imagine St. Paul contradicting himself on the Hill of Athens, or St. Augustine belying himself in the famous conference with the Manichæans. Had such been their line of discourse they would have defeated the noble purpose of their mission and become instruments of incalculable evil, rather than envoys of truth and peace. Luther is ever floundering in the shallows of his own unsettled thought and expression.

He knew and confessed himself this mental confusion and he was sorely taunted for it by both his disciples and foes. But a quaff from a pot of Eimbeck beer, the sight of a floweret or the notes of his flute would drive away all trouble from his soul in circumstances amidst which another man would have pined away to death with chagrin, grief or disappointment. Again, his surpassing pride and extreme ambition helped to bear him up against the consciousness of his insincerity, the opposition of his enemies and the disloyalty of his disciples.

What a variety of attitudes we find the great reformer assuming! He passes from one contradiction to another with all the ease of a bird skimming through the air. In almost one and the same day we hear him acknowledging the divine authorities of the Pope and then proclaiming the Vicar of God antichrist; professing submission to the Church and in a trice calling her the harlot of Babylon; attacking what he considers to be the abuses of indulgences, and immediately denying the doctrine concerning them; glorying as a monk in having led a life of prayer and penance, and soon casting off the salutary yoke, inviting all to follow his example. His conduct is as variable as his doctrine.

Now we behold him, a sycophant, fawning on his enemies; again, mad with rage, openly despising them; now hurling anathema against prince and potentate, again, summoning them to take charge of religion and direct the faithful. Even as late as 1530, when Charles V. was about to enter Augsburg to open the Diet and Luther believed that he could seduce the Emperor to his party, he speaks of Charles "as a man of God, an envoy of Heaven, a new Augustus, the admiration and delight of the whole world." When the Emperor, however, imposed silence on the heretics, after granting them the free exercise of their religion, until a general council was convened, he is no longer in Luther's estimation a man of God, but he and his councillors are "not even men, but gates of hell—judges who could not judge his cause and to whom he would not give up a hair of his head."

The dark spots on the sun of Luther's fame are quite

numerous and certainly one of the darkest of these is his brutal and execrable conduct towards the German peasants in their uprising against their tyrannical lords. Luther had, by his writings and speeches, cozened and deluded the simple-minded peasantry into a fancied security, and when defeat stared them in the face, he ridiculed and cursed them, and not content with heaping abuse upon them, he incited their enemies to deal out mercilessly death and destruction to them. How any Christian can read the events of the sanguinary period of the Peasants' War and be base enough to praise Luther for his inhuman perfidy and vindictive malice is something almost beyond belief, yet the German apostate has been even eulogized, or at least his cruel conduct has been glossed over for the past three hundred years by a host of senseless admirers, who have valued little the terrible meaning of the hecatomb commanded by Luther to glut his personal malice and craving for revenge. What really makes his treason all the blacker is that Luther was a peasant's son, and this heartless ingratitude to his own class no language, no apology, can ever efface. When the fearful sacrifice was complete, Luther thus accounts for himself: "I am the son of a peasant; my father, grandfather and great-grandfather were all peasants; my father went to Mansfeldt and became a miner there. It was there I was born, that I was afterwards to become a bachelor of arts, doctor of divinity. How I astonished everybody when I turned monk, and again when I exchanged the brown cap for another! After that I got pulling the Pope about by the hair of his head. I married a runaway nun; I had children by her, who saw these things in the stars." (*Table-Talk*, Frankfort, 1568, p. 240.)

Step by step Luther led the people to revolt against both spiritual and temporal authority. His one great ambition at the outset of his soul-destroying revolution, for it is miscalled a reformation, was to gain prince and people over to his doctrines. To effect this he appealed to the worst popular passions. His arguments were always directed to the weak side of his audience. He wheedled the princes by supporting their authority and enlarging excessively its limits. To some

of them he held out, as did the serpent to Eve, the delectable apple of monastic wealth and property, and the bait was eagerly swallowed by avaricious rulers. He went so far as to violate the sanctity of Christian marriage and permitted a lecherous ruler to have two wives at one and the same time. He dealt cunningly in like manner with the nobility and the middle class, and gave such latitude to human passion as to draw back himself, frightened at the deplorable state into which society had sunk as a result of the fulfilment of the loose, immoral principles he had preached. The evil tree bringeth forth evil fruit. He encouraged the peasants to assert their independence, and by his words and writings spurred them on to rise and crush the tyrannical rule of their masters. We shall see, when the peasants obeyed his commands, how he offered them not bread but a stone, not fish but a serpent.

During the XVth and XVIth centuries the condition of the German peasantry was lamentable in the extreme. Boettinger, in his "History of Germany" (quoted by Father Stang in his "Life of Martin Luther," ch. XII.) says: "The temporal or spiritual lord treated his peasantry like slaves. They were subject to him in soul as well as in body. If he changed his religion, the vassal was obliged to adopt that of his master without a murmur." So extremely deplorable was the lot of the peasant in these times that Audin ("History of Luther," vol. II. p. 128) declares "that under the herdsman's lowly thatch, from the foot of the Godesberg to the falls of the Traun, nothing was heard at this time but the wailings of despair; every place resembled Dante's Hell." If the peasants were not a proscribed class, they were not far away from it. Having no civil rights, in fact, no rights that the castle felt bound to respect, they occupied a position in the country similar to that of the helots among the Lacedemonians or the pariahs among the Hindoos. This condition of things drove the peasants to desperation. Long before Luther's time they repeatedly arose in revolt against "their tyrants." In 1491 they revolted at Kempten; in 1492 they arose in Flanders to the number of 4000, and in later years in Holstein and along the shores of

the North Sea. In 1502 the Rhine became the center of revolutionary movements, and the standard of rebellion floated over a considerable portion of Germany. These uprisings were quelled by superior force, or concessions were made only to be revoked in later years, when fresh insurrections were bound to break out. When Luther began his abuse of the clergy the peasants looked to him for sympathy, aid and support.

Luther had given them grounds for this hope both by his severe denunciations of the clergy, especially of prince-bishops, who still enjoyed feudal authority over their subjects, and by the particular bias of the doctrines which he preached and wrote, all tending to equalize the social and religious standing of all classes. Of course, as an innovator, he labored to gain the ear and the heart of the populace, and no Italian tribune ever surpassed Luther as a wily demagogue or seditious. We may readily judge of the hopeful temperament of the people from the words of a pamphlet which was generally circulated at this period: "Patience! It will not always be as at present; peasants and citizens are weary of the game they have been made to play so long: everything changes." True it was, everything was in a state of transition—religion, education, politics and social life, all were changing and unfortunately changing for the worse.

The entire meaning of Luther's writings at this time was to subvert the position of bishop, priest and monk in the estimation of the people. The peasant was taught by Luther's theory of internal ordination that he was as much a priest as the bishop against whom he warred. He was embraced in that universal priesthood, which tenet Luther had taken from the early ages only to disfigure it and to adapt it to his scheme of obliterating all sacerdotal order. Again, Luther taught the peasant that he was as learned in divine things as bishop, priest or lord, for, said the reformer, the Holy Ghost, with His interior unction, instructs each one in all things, engenders faith in him and makes him assured of its possession. Human ministers of the Gospel were only needed to exercise priestly functions in order to avoid disorder. We must rec-

ollect that the writings of Luther were disseminated everywhere, and that even the unlettered peasantry were familiar with his new doctrines through the agency of numerous sectaries who sold publicly Luther's books at fairs, at the church doors and throughout the country. Cochläus writes (In *Actis*, etc., p. 58): "*Infinitus jam erat numerus qui victum ex Lutheranis Libris Quaeritantes in speciem bibliopolarum longe lateque per Germaniæ provincias vagabantur.*"

Deluded by these novel doctrines, the peasants deemed themselves absolutely independent in a religious sense; they were ecclesiastically free. The effect of such teaching and writing was to dispose the ignorant peasantry to disobedience first to ecclesiastical and next to civil authority. Since, in Luther's idea, all were priests, the congregations might there fore elect their own ministers, such men "as spoke in a manner that the carnal sense was delighted to hear." These preachers who delivered such doctrine as pleased their hearers were, in a great degree, the cause of enkindling the War of the Peasants. George Eberlin, a Lutheran pastor, in 1526 dissuaded the peasants from joining in the insurrection, and among other things observed: "Should the people say, 'Why had revolt been preached up to them?' the answer is: Why did they not let their preachers be tested beforehand, and without advice suffer every loose fisherman to preach?" The peasants as well as the nobles took Luther at his word, and as he taught them that, by the interior unction, they were made acquainted with all things, and as men divinely illuminated they stood in need of no human teachers, they were, as an historian tells us, uncommonly flattered by this declaration and seriously resolved to do away with the public ministry. We can easily see what a dangerous doctrine this was and what fatal effect it produced in the souls of an ignorant, impulsive and long-suffering peasantry. As a consequence, many bishops who enjoyed yet the olden feudal rights were made the object of violence and rapine at the hands of those newly-made priests by Luther's novel ordination. What more claim had they to honor, property and obedience than the peasants who were themselves ministers of God, instructed by the Holy Ghost!

Religious hate soon became political bitterness, and prince and noble were involved in the warfare waged by the irate peasantry. Fresh impetus was given to the peasants' rebellion by the publication of another of Luther's manifestos, entitled "The Secular Magistracy." This intemperate pamphlet was condemned even by Seckendorf. Listen to this diatribe: "God inflames the brains of the princes. They believe that they must obey their caprices; they place themselves under the shadow of Cæsar, whose orders, according to them, they only obey like obedient subjects, as if they could conceal their iniquity from every eye. Blackguards, who would wish to pass for Christians! And these are the hands to whom Cæsar has intrusted the keys of Germany. Fools, who would exterminate the faith of our land and make blasphemy increase in it, if they were not resisted at least by force of speaking. If I attacked to his face the Pope, that great Roman idol, ought I to be afraid of his scales?" Again he declares: "Since the beginning of the world a wise and prudent prince has been a rare bird on the earth, but rarer still a prince a good man. What are the most part of the great? Fools, good-for-nothing fellows and the greatest rascals under the sun; lictors and hangmen, whom God employs in his wrath to punish the wicked and preserve the peace of nations." He certainly denounced the princes in round terms. In his book on Christian liberty, which Luther had the presumption to dedicate to Leo X., he advances novel doctrines which would help immeasurably the peasant to commit outrageous excesses without incurring guilt. For instance, Luther asserts that there are two men in man, the interior and the exterior man; the inner man is the soul, the outward man is the body. The body cannot sully the soul; let the body drink, eat, pray—not with the mouth, as does the hypocrite—or haunt profane places, the soul cannot be affected by it; it is the bridegroom and the bride.

Here in terms plain enough Luther teaches that a man may have justifying faith and at the same time have a heart deliberately corrupted by most fearful crimes. It was his famous doctrine: "Be a sinner and sin boldly, but more boldly still

believe and rejoice in Christ, the conqueror of sin, of death and the world . . . sin cannot deprive us of him (Christ), even if in the same day we were to commit a thousand murders or a thousand adulteries." Again he teaches: "To believe is a gift so precious that if one could commit adultery in faith, it would not be a sin." These were the doctrines heralded by Luther and his followers in every part of Germany. The peasant might despoil and raze churches, kill priests and nobles, commit the most inhuman crimes, but there was no sin in all this villainy so long as he believed in Christ, who has forbidden us even to entertain a thought of such wicked things. All these writings were translated into the vernacular when originally composed in Latin, and the translations were even more excessively malicious than the originals. Apostate priests and monks who had no other way now to earn a livelihood sold in public places these dangerous books, and spent the proceeds in taverns or worse unmentionable localities. "Beautiful reformation! What peace, what evangelical purity of morals, it produced! Look at Luther himself and *ex uno disce omnes!*"

The peasants were roused by these revolutionary sentiments, and when the opportunity came they rushed madly to arms. Insurrection broke out in the Black Forest. An ignorant shepherd, Hans Muller by name, offered himself as leader. He entered Waldshut, assembled the people, and announced that he had come in God's name to free them from bondage. Soon, Munzer, the Anabaptist, who was Luther's implacable foe, made his appearance in this section, and he preached the redemption of Israel and the coming of a heavenly kingdom. He was to be the general-in-chief of the rebellion and the peasants followed him with fanatical enthusiasm. Wherever this rude army marched, blood and pillage marked its progress. Churches and monasteries were left in ruins. A Bill of Rights was drafted by the more conservative minds among the rebels, and it was read to the people of every town, village and hamlet through which the peasant army passed. Their demands do not seem to us exorbitant. They claimed in this proclamation the right to choose their own pastors, to pay

taxes in corn, and not in blood (cattle), to be treated as free-men, not as slaves, to hunt and fish freely, to cut down timber in the forests, to have the amount of their labor mitigated, to make contracts with their lords as to the extent of the service to be exacted of them, to own real property and to have taxes equalized, to recover the fields and meadows unjustly taken from them, to be relieved of the tribute payable at the death of a father of a family, and they asked that if their grievances were not well-founded, to be shown the proof of it by the word of God. This declaration of popular emancipation stirred up Germany from its innermost life. Meanwhile, one troop of the peasant soldiery was organized and known as the White Band, and another was called the Black Band. Neither ever gave quarter to a beaten foe. They passed on through the country like a Scythian scourge, and brought the nobility in terror to their knees. One historian tells us that monasteries fell like card-houses, and the peasants thought that God commanded them not to cease their terrible work until nothing remained but cottages. Munzer, Luther's obstinate foe, who was now the chief of the rebels, solemnly declared that the poetic Christ of Luther had served his time, and the day of vengeance had dawned. Henceforth there must be no more rule by princes, no more acknowledgment of human law. The only law was the interior revelation which Munzer himself preached. Blood flowed freely everywhere, at the foot of the Hartz, along the banks of the Rhine and even to the mountains of the Danube. Any noble that would not submit to degradation was cut down. The Count of Helfenstein resisted the confederates and they drove him through a double line of soldiers armed with pikes and put him to death while his wife with a babe in her arms in vain pleaded for his life. The nobility purchased their lives only by surrendering their artillery. Fearful was the vengeance inflicted by the roused peasantry on their former masters.

The eyes of all now turned to Luther; on his action depended the future of Germany. He occupied a dominant position which commanded the allegiance of thousands. He already had gained a wonderful mastery over minds that were delighted

with his innovations and clamored for change in Church and State. He was a learned man, an eloquent preacher, a fearless defender of popular rights, and an intense lover of his country. He had given many a hard blow to the nobility as well as to the clergy, and the peasants trusted to him as children to a father. He was the type of a successful tribune of the people. Savonarola never delivered in Florence such philippics against the Medici as did Luther against the princes of Wittenberg. He was not only preacher but prophet, and men listened to his utterances as all Israel listened to Moses. We may judge of his power over souls when the German people, naturally of a slow, phlegmatic temperament, became inflamed by his words beyond description. Luther was seated in his curule chair at Wittenberg to judge the future destinies of Germany. How would he act? What would be his decision in the fatal quarrel between prince and subject? We may easily imagine with what solemn earnestness all Germany waited for the prophet's deliverance.

Luther was the real cause of this peasant-insurrection. Erasmus, writing to him in 1524, told him as much: "These innovations produce many corrupt and rebellious people, and I fear bloody insurrection." But Luther insisted on exciting the people to rebellion. What else but revolt could follow from such inflammatory language as the following: "A common destruction of all monasteries and convents would be the best reformation, because they are useless, and one could do without them. It would be well to destroy all churches in the whole world, and to preach, pray and baptize in the open air." The peasants obeyed his suggestion, and churches fell and monasteries were razed with inconceivable rapidity. Luther hated pope, bishop and monk, and as long as the peasants confined their destructive work to religious establishments he was content to be silent. It was a different thing when they began war against the princes, whose aid, countenance and support he coveted with all the frenzied ambition of his life. Up to the time of the Peasants' War, the German princes held aloof from Luther; they did not wish to compromise themselves with the Emperor by allying themselves with heresy, with

heresy solemnly condemned by both pope and ruler. After the Peasants' War these German princes espoused Luther's cause, because the Reformer advocated blind submission to their authority and held out to them the rich spoliation of the monasteries. Even in this latter proceeding they swallowed the whole morsel and left nothing to the needy ecclesiast.

Luther had at first denounced the princes as the cause of the uprising. He issued a pamphlet in which he scored the nobility with terrible earnestness, and his language was calculated to heighten the actual hostile disposition of the people against their rulers. "On you, princes and lords, devolves the responsibility of these tumults and seditions; on you, especially blind bishops and stupid priests and monks, you who persists in playing the fool and attacking the Gospel, knowing perfectly well that it will stand firm against your assaults, how do you govern? You only oppress, ravage and pillage to maintain your pomp and arrogance. The people and the poor are sick of you." He assumes the attitude of a prophet, and cries out in his frenzy: "Look at the signs in the heavens, those admonitions of the Lord! these denote no good, my dear masters; these predictions from above, my good lords, announce that the people are weary of your yoke, and that the time has come when they are ready to break it." Another threat runs thus: "A drunken man gets a litter of straw, the peasant must have a softer bed. Do not go to war with them, for you know not how that will end." This vigorous language only added fresh fuel to the fire, and the peasants grew bolder and more determined. They assembled from all sides, and moved by the fanatical inspiration of Phiffer and Munzer they were prepared to go to any extreme to assert their rights. Phiffer promised them rich booty; Munzer the heavenly Jerusalem on earth.

Luther was in sore straits. The German nobles charged him with being the author of all these troubles; the peasants hailed him as a liberator. The latter were right, for he had demanded a softer bed for them. Besides, the spectre of Munzer, the peasants' leader and his implacable foe, loomed ever up before him, and Munzer was now moving on Witten-

berg. If he reduced that city, Luther's prestige was gone forever; his lot would be obscurity.

Luther now began his Machiavellian policy. When the peasants demanded and particularized their rights, Luther endeavored to reply to their manifesto. It was a lame refutation of all that he had formerly held as lawful and a menace to his deluded followers that he would support the princes.

When Munzer read Luther's new declaration of principles he simply tore a page out of Luther's pamphlet: *Contra falso nominatum ordinem ecclesiasticum*, and sent it to the Reformer. The extract read: "Wait, my lord bishops, imps of the devil; Doctor Martin will read you a bull which will make your ears tingle." This is the Lutheran bull: "Whosoever, with his arm, his fortune and his estate, shall assist in destroying the bishops and the episcopal hierarchy, is a true son of God, a real Christian who obeys the commandments of 'the Lord.'" The peasants were infuriated at Luther's change of base, and now gave their undivided allegiance to Munzer, whom Luther has called "the prophet of murder." No time was now to be lost. Munzer threatened Wittenberg, and if he captured that city he would have hanged Luther from the highest point of the Collegiate Church in which he preached. Luther's resolve was taken. "Alas! poor peasants," writes Osiander, "whom Luther flatters and caresses, while they only attack the bishops and the clergy! But when the rebellion increases, and the insurgents, laughing at his bull, threaten him and his princes, then appears another bull, in which he preaches the murder of the peasants, as he would of wild beasts." Erasmus adds his testimony: "It is to no purpose that, in your cruel manifesto against the peasants, you repudiate all ideas of rebellion; your books are at hand, written in the vulgar tongue, wherein, in the name of Gospel liberty, you preach a crusade against the bishops and monks: in them is the germ of all these tumults." Luther sold himself body and soul to the German princes. His new song is one worthy of the French Terror. "Come, my princes, come to arms! to arms! The time has arrived, the wondrous time, in which a prince can easier win heaven with blood than others with prayers. Strike, slay, front or

rear ; for nothing is more devilish than sedition ; it is a mad dog that bites you, if you do not destroy it. There must be no more sleep, patience or mercy ; the times of the sword and wrath are not times of grace. If you fall, you are martyrs in the sight of God, because you walk according to his word ; but if your enemies, the rebellious peasants, fall, they will have their inheritance in eternal fire, because they take up the sword contrary to God's commands : they are children of Satan."

The rest is easily told. At Franckenhausen, the army of the allied nobles, commanded by the Landgrave of Hesse and Duke George of Saxony, met the army of the peasantry. The latter, composed of men armed with staves, pikes and hammers, was no match for the disciplined host of the princes, armed with guns and artillery. It was not a battle, but a "butchery," and Munzer, the peasants' leader, was captured and sentenced to die on the scaffold. The Anabaptist was reconciled to the Church before he died, a grace denied Luther. The rebellion was ended by the death of the chief.

History sums up the fateful struggle : "During the two years in which God permitted the peasants to scourge society, it is reckoned that a hundred thousand men fell in battle, seven cities were dismantled, a thousand religious houses razed to the ground, three hundred churches burnt, and immense treasures of painting, sculpture, stained glass and engravings destroyed. If they had triumphed, Germany would have become chaos ; literature, arts, poetry, morals, dogmas and authority would have perished in the same storm. The rebellion which proceeded from Luther was a disobedient child ; but, at all events, her father knew how to punish her. Whatever innocent blood was shed must fall on his head." For, says the Reformer, "It is I who have shed it, by God's commands, and whoever has fallen in this war has lost body and soul and is the prey of Satan." Did the world ever listen to such cool impudence, to such outrageous ingratitude, to such villainous expression of pride, meanness and self-sufficiency ? At the behest of this human Moloch thousands were sent to death. Genepœus calculates the number of slain at 110,000 ; Coch-

lœus at 150,000. In two years 26,000 peasants were slain in Lorraine and Alsace, 4,000 in the Palatinate, 6,000 in Hesse and 8,000 in Wittemberg. Luther had obtained at last his ardent wish: "Give the ass thistles, a pack-saddle and the whip; give the peasants oat-straw. If they are not content, give them the cudgel and the carbine; it is their due. Let us pray that they may be obedient; if not, show them no mercy; if you do not make the musket whistle, they will be a thousand times more wicked." He wanted no longer the approbation of the peasantry; he sought the aid of the princes, who afterwards left his widow and children to endure want and to suffer the contumely of all decent folk.

We are not compelled to pass judgment on Luther for his unfeeling and inhuman conduct towards the peasants in their struggle for their rights and privileges. His own contemporaries, his own religionists, have done this for us, and true historians, no matter what may be their religious bias, must concur in their judgment. The *Sacramentarian Hospinian* said to Luther: "It is you who have excited the Peasants' War." Memno Simonius asks pertinently of the Lutherans if they were not the origin and propagator of the sedition. Munzer died heaping reproach on Luther, as we have seen. Erasmus taxed him with fomenting the rebellion by his inflammatory discourses and writings against the bishops and monks, and Luther himself confessed that he commanded the slaughter of the peasantry. "A rebel," he writes, "does not deserve to be treated with reason; we must answer him with the fist till his nose bleeds and his head flies in the air. The peasants would not hear me; we must open their ears by means of the musket. To the one who calls me unkind and unmerciful, I answer this: Merciful or unmerciful, we are now speaking of God's word, which demands the honor of the king and the destruction of the rebel." He boasted of his part in this cruel butchery: "I, Martin Luther, have slain all the peasants in the insurrection, because I commanded them to be killed; their blood is upon my head, but I put it upon the Lord God, by whose command I spoke."

"At the Day of Judgment," said Cochlœus, "Munzer and

his peasants will cry before God and His angels: 'Vengeance on Luther!'" Luther gained his end. He was execrated by the people whom he had betrayed; he was sorely in need of the protection of the princes, and this he secured by preaching blind obedience to civil authority. Scherr, a violent enemy of everything Catholic, called Luther the real inventor of the doctrine of blind and unconditional obedience to magistrates.

Luther repudiated the democratic principle with which he started his so-called Reformation. "Doubtless," observes Hagen, "the success of Munzer's theories would have been a real misfortune for Germany; but we do not hesitate to acknowledge that Luther triumphed over the rebellion only by the sacrifice of the principle of the Reformation."

Osiander tells us that "Luther celebrated the funeral of the slain peasants by marrying a nun." Luther himself, in a letter to Rühel, dated June 15, 1525, wrote: "To make the mad and stupid peasant still more mad and stupid I got married." He must needs add sacrilege to his other fearful crimes, and here we leave him on the highway to destruction, reveling in his abominations, and unfortunately seducing numberless others to follow his example.

MICHAEL P. HEFFERNAN.

Brooklyn, N. Y.

POETIC GENIUS IN SPANISH AMERICA.

THE Antilles were discovered and settled one hundred years before the first settlement was made in North America. Historians inform us that Columbus' course southward was due to a mere chance, thus great events turn on small hinges. While deliberating whether to steer north or south, a flock of gaudy hued parrots flew by the caravels, screeching and fluttering their wings. So the great discoverer followed the flight of these birds southward, in search of the Indies, the land of gold and fabulous wealth described by Marco Polo. But, instead of East India, he discovered the West Indies, which proved an *El Dorado* for the Latin race.

Shortly after Cabot discovered North America, which was appropriated by the English Crown, Central America, the West Indies, Mexico, the southern part of North America, as well as South America, came into possession of Spain through the right of conquest and discovery.

But it is not our province to enumerate the contests and struggles between France and England in the north, and Spain and England farther south in North America from that early day through successive centuries, nor narrate how the Anglo-Saxon absorbed and assimilated the Latin race, so that all traces that now remain of early French and Spanish settlers in Canada, North Carolina, Louisiana, Texas and Florida are certain facial peculiarities.

Before the first settlement was established in Maine in 1604, or in Virginia in 1609, and previous to the landing of the Pilgrim Fathers in 1620, Santo Domingo was peopled by Spaniards. And the first seat of learning, the University of *Hispaniola*, was founded in the early part of the sixteenth century.

A printing press was established in the City of Mexico one hundred years before the first book was issued in North America; the Bay Psalm Book was brought out in Boston in 1640. The first book published in Spanish America was Juan de Zumarraga's *Breve y Compendiosa Doctrina Cristiana*. The first book ever written in Spanish America was Ercilla's *Araucana*, which was brought out in 1569, in Madrid. This work consisted of thirty-seven cantos, which he composed in Chili, during his campaign against the Indians, or *Araucanos*, with the Spanish army. The poet's career was ruined by a quarrel with his superior officer. Tried by a court martial, Ercilla was condemned to death, but his sentence was commuted to exile from Spain.

The first native born Chilean poet of whom there is any record is Pedro de Oña, a lyric poet. Although his genius is unquestioned, critics say that he put a curb on his Pegasus, so that it should not soar above courtly limitations, for Chili was under Spanish rule at that period.

Chilians are often dubbed the Yankees of South America,

owing to their active, enterprising and shrewd character or temperament.

Peru was also a center of intellectual culture at an early age, and has furnished a greater number of writers than any other country in Spanish America.

South Americans inherit the chivalrous, romantic temperament of their Spanish forebears—men who came to the New World bent on conquest, and in quest of gold and adventure. The glowing temperament of Spanish Americans is furthermore enhanced by environment, a most powerful factor in the formation of character. Soul-inspired poets, endowed by Heaven with the divine spark of genius, are on a higher plane than the commonplace individuals, and those who dwell near lofty mountain ranges, far from the turmoil of the mart, near to the heart of nature, where the soul of man is brought closer to his Creator by the contemplation of his mighty works, are more susceptible to the impressions of mind and soul than more commonplace beings. Their far-reaching prophetic vision appears to pierce the portals of futurity, while their souls, glowing with love for mankind, render them tender and sympathetic, and peculiarly adapted to voice the loves, joys and sorrows of the human race.

The gift of genius is not confined to one country alone—England has Shakespeare, the master mind of British poetry; France, Racine; Italy, Dante; and Spain, Cervantes. Spanish America, although younger than the Old World, yet can proudly boast that the Muses have not been niggardly with the New World.

Some stirring event is often the touchstone which kindles the divine spark of genius, bringing forth a bard, whose soul-stirring strains arouse a nation, as Rouget de Lisle's *Marseillaise*, that wrought a veritable delirium of excitement in France, stirring the people to their depths, while royalists shuddered as the *Marseillaise* was the tocsin which sounded their doom. And the unhappy poet fell victim to the fatal guillotine. Alas, when he gave utterance to his inspired verses he did not dream how far they would reach, nor how fatal they would prove.

Peace and tranquillity are required for the cultivation of literature, as much as peace is required for the husbandman to sow and reap the harvest. A people engaged in constant warfare have no leisure to engage in intellectual pursuits.

That is the reason why there are not a still greater number of Spanish-American writers. From the time that the Spanish-American republics achieved their independence, they have been constantly plunged in warfare, either with their neighbors, or engaged in internecine strife. So much so that their elections often resemble a game of nine-pins, in which the object is knocked down so soon as it is put up. But few presidents ever serve out their time of office, but are frequently overthrown by some other aspirant to power.

Spanish-American bards' verses are rich and sonorous, and their fancy is fond of depicting the natural beauties of their native land, the vast winding rivers, impenetrable forests, immense *pampas*, lofty mountains, and the smiling face of nature, so beautiful in the New World—especially in her virgin garb, yet unspoiled by the touch of man, in those vast regions which remain undisturbed by the shrill whistle of the locomotive, where the only sound that breaks the stillness is the note of the songsters of the woods, or the shrill chatter of man-like apes, as they swing from branch to branch, or the screech of parrots and gaudy macaws, or the fierce roar of the denizens of the forests as they emerge from their lairs, for *pampas* and woods teem with animal as well as vegetable life.

The scenery is beautiful, wild and sublime, ranging from peaceful winding rivers to towering lofty mountain ranges and impenetrable forests, wherein bloom rich, rare orchids.

In this brief sketch we shall only mention a few of the leading Spanish-American poets.

Jacinto Chacon is a versatile writer, the author of valuable legal works on the Chilian code, the history of the Huguenots, and a volume of poems, and ranks high in letters or literature; his wife, a beautiful Chilian, Rosario Uribe, besides giving birth to several men who became famous in the navy, was the author of two volumes of beautiful poems.

An Ecuador poet with a sonorous Roman name, Numa

Pompilio Llona, is the author of sonorous verse, odes and epics. His wife, Lavinia Larriva de Llona, is a very gifted writer also. A native of Peru, nature has endowed her with rare classical beauty as well as talent.

General Nicanor Bolet Peraza is the author of several clever, witty, humorous works. He founded and edited *Las tres Americas*, in New York. He was minister from Venezuela to Washington several years ago, and recently has again been appointed to represent the republic of Venezuela at the Capital.

A promising Colombian poet, Abraham Lopez Benlia, the author of "Cromos," has won recognition in literary circles abroad as well as at home.

Nicaragua has given birth to a brilliant poet, Ruben Dario, possessed of a vein of rich, oriental imagery. We might define the difference of style between South American and northern poets as the difference between the Byzantine and Gothic architecture, the first so rich and gorgeous, the latter beautiful, severe and chaste.

Uruguay is the birthplace of Juan Zorrilla San Martin, the author of "Tabaré," and other poems of world-wide fame.

In passing, we shall simply mention the renowned Portuguese poets, Eugenio de Castro and Leopoldo Lugones, Jorge Isaacs, of Colombia, and José Maria Samper, who is also a native of Colombia. Gutierrez Najera and Diaz Mirón are natives of Mexico, the "Land of the Sun."

MARY ELIZABETH SPRINGER.

New York.

MORE LIGHT ON MIXED MARRIAGES.

EDITOR OF THE "GLOBE QUARTERLY:"—Your article "Mixed Marriages and Others" in the June number I have carefully read. While your reasoning relative to the natural law may not, in some respects, in my opinion, "hold water," so to say, especially in view of the fact that no definition of the term has been laid down, I must say, however, many of your reflections thereon are very pertinent. Especially your deductions as to the fact that mixed marriages do not at all

account for the losses to the faith in this country. This is not only correct but incontrovertibly correct.

Your "experience teaches" you what is the fact, viz., "that in cases where the Catholics involved were true Catholics they have very often induced their husbands or wives to become Catholics also, and there has been no harm but good accomplished; and that in numerous other cases where shipwreck of the faith has resulted, the actual difficulty has originated in the arbitrary, discourteous, if not wholly tyrannous, disrespectful, impertinent and utterly unjustifiable conduct of the prelate appealed to for dispensation in the cases here in mind."

While mixed marriages are not the ordinary way of saving the souls of husbands and wives, nevertheless the experience of every fair-minded priest is that in many cases there has been no harm but good accomplished by them.

Rev. Father F. X. Weninger, the renowned Jesuit Missionary, whose missions in this country mark an epoch in the history of church work among our Catholic people, and whose books of instruction are well known, especially his "Catholicity, Infidelity and Protestantism," and also his series of "Sermons for the Sundays and Feasts," known to, and preached, no doubt, by many of our "hard-working clergy," this man of over forty years' experience among the people, advocated this proposition. In the early 80's in fact, he publicly defended the proposition that not only much good has come from mixed marriages, but that they were in many instances, and could moreover be made, a powerful missionary force to bring into the Church in this country many who are outside the household of the faith.

In a country like ours mixed marriages are a condition, not a theory, and a condition in which flesh and blood are to be reckoned with, and therefore demand in their treatment intelligence, tact, sympathy, as well as knowledge of the law and spirit of our Mother the Church. Most of our prelates do so deal with them. Why not all?

What you term "the tyrannous and unsympathetic attitude of ecclesiastics in the matter of marriage" has in numerous

cases of mixed marriages been the occasion if not cause of the shipwreck of the faith, as you aptly state.

While I have never written to or talked with you upon the subject I may add to your accumulated testimony thereon.

The narrowness of a certain bishop in Texas drove out of the Church one of the first correspondents and journalists, representing at Washington, D. C., one of the influential organs of this country. This gentleman, an Irishman and a Catholic, sought the hand and successfully wooed the heart of the daughter of the Protestant Episcopal Bishop of the Lone Star State. While the Bishop after some ado granted the required dispensation to the Catholic party, he refused, at the request of the latter, to himself assist thereat or permit its celebration in the church. While at the time there was a precedent for just the opposite of this, and no less a distinguished precedent than the marriage of Miss Breckenridge to the German ambassador to Mexico, a Lutheran, which took place with a Nuptial Mass in the Catholic University chapel, yet the bishop lent a deaf ear to the matter. Finally, when the Catholic party stated that he was about performing a great and honorable deed, and since the Protestant bride had, in deference to his faith, foregone the invitation to be married in her father's cathedral, and by her own father, that he would not permit an insult to be put upon her by the belittlement of the ceremony, etc., on part of the prelate. The prelate then, under the threat that on him would lie the responsibility of the marriage either being performed by a justice of the peace or by the Protestant Bishop of Texas, unbent, relented, and made the concession that it might take place in the sacristy. But the Catholic party resented the concession and simply replied that he would not go behind doors, or into anterooms, and would be married in a church or not at all, and so went to the Protestant cathedral, and was there married by the Protestant bishop. The result was that for years, until he met the writer, he put not his foot across the threshold of a Catholic church. Would you blame him? Now, in Europe he would have met with far other treatment. But on that later.

The torture, distress and agony this attitude causes to in-

dividual Catholics is past telling. The embarrassment, not to say damage, to which it at times exposes innocent parties is likewise beyond description. Let one instance suffice. In this the inconsiderateness of an archbishop and the sympathy of a bishop, another Texas bishop by the way, are in strong contrast.

The Catholic party, in this instance the lady, was educated in and a graduate of the parochial schools of a certain large city of which the archbishop was Metropolitan. On leaving school the lady went into business and in the course of some years rose to a prominent and responsible position in the establishment. The establishment was owned, like so many of its kind, by Jewish gentlemen. They employed mostly Catholic help. The young woman latterly made the acquaintance of one of the leading managers of the concern. The acquaintance extended over some years, finally ripened into love, then a proposition of marriage. The lady having then passed her thirtieth year at least, her chances of matrimony were rapidly diminishing, and the party who now proposed to her was desirable from a worldly point of view, as also from even a moral point of view, in that he was an upright, moral, steady, sober, intelligent man of means and promising future. He was a Reformed Jew, as it is termed. The Catholic lady made her purposes known to her pastor. He told her the dispensation required, viz.: If the gentleman were really a true Jew, religiously, was a papal dispensation, that is, the application would have to be made by the archbishop for her to the Holy Father direct. If he were not a Jew religiously, or a Reformed Jew, then it was a case of mixed religion or disparity of worship and the archbishop could directly grant the dispensation. Application was however made for the dispensation. No reply was made. The lady then, at her own suggestion, went to see the prelate.

From her own account of what transpired she evidently wished that she had not had such temerity. She had to listen to such animadversions as, "If it were *anything* but a Jew!" "Such matches are not due to love but to lust!" "Such unions begin in hell and end there!" etc., and more to the

same effect. In almost a fit of hysterics the lady left the presence of the irate archbishop, who impressed upon her that he was the "absolute disposer of the marital destiny" of Catholics who, like herself, must make him the instrument of invoking the privileges of the Church in their behalf. The fact that her intended groom was willing to make any and all the proper promises and to not insist upon his own rite's recognition at any time did not weigh the least. Repulsed, broken-spirited, shocked and insulted grossly she left, not knowing what might yet be in store for her.

The news reached the store. Naturally she told the matter in detail to her lover. He in turn communicated it to the proprietors of the establishment. They were incensed when they heard that their religion was thus discriminated against, especially as they were well aware that the marriage would have been permitted, were it not a question of an Israelite. They notified the leading managers of their establishment that they had considered the matter, and inasmuch as the money paid by them to their employees, who were for the most part all Catholics, went indirectly to the support of a prelate who thus gratuitously and wantonly stigmatized their people, that after a given date all Catholics in their employ, some three hundred, would be laid off.

One of the leading managers at this juncture conveyed the knowledge of the situation and its cause to his pastor. The pastor made inquiry, and learned that the couple intended to make their home in Texas; knowing the uselessness of parleying with the local prelate, he advised that the marriage matter remain in abeyance, and meanwhile the parties arrange to go to Texas and so acquire their residence there; that he knew the Bishop of the place to be a kind, considerate, practical prelate, and he felt sure that under the circumstances a dispensation would be forthcoming. As you say, "life is too short" for such practical matters of the day to be waiting; the result was the twain were made one before the Jewish Rabbi, and "no questions asked." Even then the fair-minded Jewish husband would have his Catholic wife made right as we say *coram Ecclesiæ*. The good Texas Bishop promised

to procure the necessary dispensation, the Jewish husband was willing to express his consent, which, by the way, is the essence of marriage, before the priest. All this took a year or more. Meanwhile, a child was born to the couple in their Texas home. The thirty or more years of the newly made mother, not to mention the mental agony above, told critically upon her, and she finally died, a martyr to motherhood. Luckily the good, fair-minded husband had at her bedside the ministrations of the Catholic priest, and she died aided by the grace of the last Sacraments.

Her remains were brought back to the city of the archbishop. Some there were to raise privately the question of the propriety of her remains receiving the honors of Catholic burial. But the pastor who had written the Texas prelate had her rights transferred to him, and since a corpse acquires no Canonical rights and can have only those it possessed at the place of death, the pastor gave her full Catholic honors, and in the midst of a vast Jewish audience quietly sent home the fact that the personal equation was not destroyed by one being a prelate of the Church.

In this latter incident it is not so much question of the law of the Catholic Church, but, as you well term it, "the overbearing, unendurable, senseless and absurd tyranny" manifested towards this poor, well-meaning woman. And this "tyranny" all the more trying, and the tax on her faith by reason of it all the greater, since to her knowledge several such similar engagements of a Catholic to one of Jewish affiliations had taken place in the city, *coram Ecclesiâ*, and even that very summer a good, broad-minded Jesuit Father had, even in that city, obtained from the Holy See a dispensation to assist at the nuptials of a trunk man's daughter to a Jew.

As though the reasons for thus exercising authority over the marital destiny of the people were not enough, another Metropolitan See, a few years ago, held a Synod and enacted the time, place and ceremonies under which alone marriages would be permitted. Between Catholics it was enacted that marriages should take place in the morning at the Nuptial

Mass, which Mass may be celebrated with all the solemnity of a first-class feast as to music, liturgy, decorations and the like; that all marriages between Catholics not celebrated in the morning or at Nuptial Mass, must be not later than five o'clock in the afternoon, and no music, no flowers, etc., and only two lighted candles on the altar, permitted at them. This might come better if the statutes enacted the maximum fee that may be demanded for the Nuptial Mass celebration. But the statutes were silent, and so seemed to enact a ceremony that would afford opportunity to fleece the married couple.

Mixed marriages, when permitted, were required to be celebrated in the parish rectory, and not elsewhere. Prior to the enactment of this legislation, it is true that the clergy of the Archdiocese referred to were sent the proposed statutes and asked to make their observations and amendments in writing. Strange to say, that although the proposed legislation intended to curtail their jurisdiction in these matters, and which jurisdiction was satisfactorily exercised for the previous fifty years during the administration of a former venerable Metropolitan, the priests of that diocese seemed indifferent. Outside of about half a dozen it is said they allowed the matter to go by default, but later on, they privately and anonymously denounced it. They gave as a reason for their silence, that the matter was to be enacted despite what they might say, that it was all "cut and dried," that the open objectors to it would but make themselves "marked men" for the displeasure of the Ordinary to wreak itself upon them.

A few, however, realizing that in these days, midst the riot of principles, it is proper the people ever hold an exalted idea of the priest and his powers, that he should exercise them with as little red tape as possible, and, like the Church herself, with all mildness, and that this position, dignity of the priest and facility of the ministrations of his office cannot be fully attained when there is permitted a long series of cases and permissions reserved to the Ordinary, that the Sacraments are for the people, *Sacramenta propter homines*, . . . these few filed their reasons and amendments.

At the Synod, however, when the statutes were perfunctorily read, so far as their headings were concerned, and no discussion had upon them, and, much more important, no vote of the clergy taken upon them, the clergy, on the contrary, as so many silent stuffed sticks sitting in stalls of the chapel, the Ordinary came forward and cavalierly congratulated the clergy for having "practically unanimously" enacted the Statutes of the Synod, "practically unanimously," said he, "since an insignificant minority" of six out of 232 Diocesan, 150 Order clergy had said anything contrary to their enactment. But the "insignificant minority" were right nevertheless, and what is more, after a few stormy years in endeavoring to enforce them in the matter of marriage, the views of the "insignificant minority" had to be quietly admitted and the legislation allowed to remain a dead letter.

Had there been fifty or sixty priests of knowledge and courage in that Synod, the public would have been saved much disedification, the Church the loss of some of her numbers, and the Ordinary the necessity of a resort to unworthy tactics to cover his discomfiture. Law soon became an object of contempt. The enforcement of the legislation in one case, where Catholics at an afternoon wedding demanded music, etc., were denied it, and the newspapers next day gave a long description of how an orchestra was engaged, placed outside at the sanctuary window, which, being raised, the notes of the wedding march were wafted into the church as the couple advanced up the main aisle; another instance, when a mixed marriage asked the privilege to be celebrated at the bride's residence, the parties so asking the Ordinary for the privilege, though directed to do so by their pastor, were so grossly and ungentlemanly abused that they went off, and even at the risk of incurring an excommunication, were married by a minister.

In another instance of a mixed marriage, the pastor of the Catholic party asked the privilege of assisting at the marriage in the home of the bride, giving among other reasons that a recent death in the family made it desirable that the wedding take place "at home." The permission was peremptorily

denied. The mother of the bride, nonplussed when her pastor conveyed the news, decided to go in person and repeat the request; it was refused her also, and, in addition, a strong rebuff given her for her presuming to ask a second time. A prominent Catholic gentleman, hearing the families' perplexity, volunteered, since he was familiar with the Ordinary, to ask again that the denial be reconsidered; it was to no purpose, and in addition, this third party was so abused and insulted that he felt obliged to sever all connection with prominent offices which he had held for years in the different charitable societies of the diocese.

At this juncture, a priest directed that the matter be laid before the Apostolic Delegate, Mgr. Martinelli. It was so done. The Apostolic Delegate wrote at once and stated that such legislation was not unto the religious welfare of the faithful, and suggested that the relatives of the Catholic party might be exposed to a weakening of their faith, that the friends of the Protestant party be confirmed in their prejudices, the couple themselves be estranged to the Church, and their offspring brought up outside the Church. The delegate stated he would advise that a mitigation from such severity was advisable.

The Ordinary at once wrote, demanding whether the delegate meant to set aside the legislation of the Synod. A sort of bluff, as it would seem, which caused the delegate to write a second time to the effect that it was not his intention to set aside the synodal legislation, but simply to grant a dispensation in the given case.

The Ordinary, then, to justify himself, had published in the daily papers his own letter, and the second letter of the delegate. Not a word however about the first letter, in which the delegate animadverted upon the unwisdom of the spirit of severity in such a case. In fact, the delegate did later, privately, refer to the fact that when his correspondence was given the press, all of it should have been given.

As in the Synod, had there been knowledge of the law of the Church in the premises, as well as that courage which comes from knowledge, that pastor should not have hesitated

to at once go to the house of the party, and have assisted at the marriage. True, the Ordinary might have ATTEMPTED to censure and discipline him for so doing. But then it would only be an ATTEMPT. The law is quite plain. In the Sacrament of Matrimony, the priest is not the minister of the Sacrament. The parties, when both are Catholics, are the minister. The priest is simply the witness to the consent expressed ; he is the witness to represent the Church in the matter. Moreover, the parties, when it comes down to the last analysis, have as a matter of law, *de jure*, the right to have that consent expressed anywhere, in church, at their house, and demand the presence of the priest to hear and witness it, and this even in case of two Catholics. They may, or they may not, at their option, *de jure*, go to the church or remain at their home and there be married. So that this pastor, had there been an attempt to censure or discipline him, would, in view of the law, have made a perfect "holy show" of the Ordinary in a church or legal proceeding. He would, moreover, had he such knowledge and courage, saved these people all to the Church, and not have it said that after all the Unitarian minister had to be called to that Catholic home, and there perform a ceremony which ignorance and cowardice on the one hand, and severity and tyranny on the other, had in a manner rendered justifiable.

Had the pastor so acted, he would, too, have saved the widespread publicity, if not scandal, which arose from this marriage ; he would, moreover, have saved his Ordinary much subsequent embarrassing explanations, etc. In 1897, the Ordinary went to Rome ; as was said in some quarters, called there by reason of the foregoing and other matters. It would seem complaint by him was made of the priests who opposed this marriage legislation, as also of the delegate, for having in one instance set it aside. The Ordinary must have also, it seems, defended himself before the Propaganda, by declaring he was always ready to grant such permissions, and therefore the regulation as to the time, place and character of the ceremony was canonical.

For, soon after his return from Rome, the Ordinary caused to

be sent to his clergy and to be published in the newspapers a letter signed by the Prefect of Propaganda, in which was substantially said that those priests were mistaken who questioned this statute as to mixed or other marriages not being allowed to take place in private houses, since the Ordinary declares that in all cases he is ready and willing to grant the required permission. The Ordinary considered this letter a justification of his course, though it was evident it was a "dropping down easy," so to say, at the most, as the *gravamen* had not been so much house marriages as the peremptory refusal to grant any permissions or entertain any reasons for such permissions. The fact is that soon the "house marriage" needed not the formality of a permission in that diocese, and the statutes upon marriage have lately become dead letters; and, as the Most Reverend Archbishop of an eastern See could leave his own See, go to a neighboring one, and in a hotel assist at the marriage of a relative to a non-Catholic, so, too, the clergy of the Ordinary in question are now left, as during the previous fifty years, pretty much to their own judgment and discretion as to the time, place and character of the ceremony of marriage.

So it should be. The clergy should know and courageously uphold matters of their jurisdiction. They should jealously defend its being curtailed. From their want of knowledge or indifference in this matter much of the difficulty has arisen. The spirit of finding reasons to narrow their jurisdiction is difficult to understand. Some of them would thus make "altar boys" of themselves. They should be ready to meet the people on as wide a basis as possible. The priest is for the people, not the people for the priest. Again, the priest is to serve the people, not to rule them. The spirit that narrows his jurisdiction is not calculated to serve the people, but the contrary, viz., annoy and harass them, and likely present the Church to them as harsh, unsympathetic, and which will ultimately result in their being left to preach in the wilderness, without people, and thus drive souls far from the Church.

This condition has passed away in even the Catholic countries, so-called, of Europe. They are now advancing and we

retrograding in much of our Church policy. A trustful mediævalism is being fostered by our legislation in council, synods and diocesan regulations. Will it be for the weal of the Church? There are those who think not. Not to go outside the subject of marriage to illustrate this, what would we think of mixed marriages taking place here, *with full rite, in the Church?* Yet mixed marriages are performed with full pomp and ceremony in the Catholic churches on the continent. Even in Austria, intensely Catholic as it is, in a mixed marriage the double ceremony even is allowed, first in the Catholic and then in the Protestant church. This, it would appear, would show that they are much more liberal and wise in their way than American Catholicism. "While in Vienna," writes a pastor to the writer, "I performed the ceremony of a mixed marriage in the grand Church of St. Stephen, or the 'Votive Kirche,' with full Catholic ritual." In fact, there are prelates here in favor of the same manner of acting in regard to mixed marriages. As long ago as 1852 Archbishop Kenrick enacted a statute that the bans of a mixed marriage be promulgated the same as the marriage of Catholics. This is to-day unknown in the United States.* It is about time we get up with the procession in our knowledge and courage of our laws. It is not much of a prophecy to say that the usage as to mixed and other marriages prevailing on the continent, as well as the other laws and sacred canons of the Church, will be general here ere many more years pass round.

Then, and then only, will all be saved, not only in matrimony, but in those "hundreds of other cases" from individual whims, "senseless and absurd tyranny." Law and the knowledge thereof will be each individual's—lay and cleric—best protection; the courage which results from the knowledge will secure its due and becoming administration. Then will the country see a generation of clergy who, like Christ, "hath a compassion for the multitude," and whose spirit will be such "that the broken reed it would not break and the smoking

*As long ago as 1858 Pius IX. left it to the conscientious judgment of our Ordinaries to admit a mixed marriage into the Church, and the celebration of a nuptial Mass thereat. (*Collectio Lacensis.*)

flax it would not quench." Then will they be able to say with Christ, and the people instinctively realize their sincerity and sympathy, "The spirit of the Lord is upon us, wherefore he hath anointed us, to preach the Gospel to the poor, to heal the contrite of heart, to preach deliverance to the captives and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, and the day of reward."

SACERDOS.

Boston.

BRYAN OR THE SCOUNDRELS.

THE title implies that McKinley, Hanna & Co., and the gentlemen in whose interests they have run the government of the United States during the last few years, are scoundrels. Yet these gentlemen are all "honorable men," well behaved, in society; are, in fact, the patrons of good society, so called, church members and the like; good husbands, as we say, and very fine citizens; so that, if the implication be true, our very best citizens are scoundrels, their piety not helping them at all, and a nation ruled by such men must be in a very bad way, no matter how prosperous.

The title also implies that Mr. Bryan, the present Democratic nominee for the Presidency of the United States, is not a scoundrel. It does not make this statement, but the general impression gathered from the title is that, in some sense, honesty and honor and justice and human rights are all nearer and dearer to Mr. Bryan and the men he will place in power, if elected, and the measures he will advocate and carry—as far as it is in the power of the Executive to carry national measures—than they are to the present incumbents of offices in the gift of the Executive and the people. Now if this implication is anywhere near the truth it is high time that McKinley & Co. were out of office and that Bryan & Co. were in.

When William McKinley went into office he was a mortgaged man; mortgaged to one Mark Hanna for advances made in less "prosperous" times. Mark having always been and still being the abler and stronger man of the two, has never let go his advantage over the President, and it is a generally accepted truth throughout the country that Mark rules the destinies of the nation, that Mac and his secretaries are mere junior partners in the firm of M. Hanna & Co., and that they, all told, have very little influence, scarcely more than clerks in the national menagerie run on "business principles" in Washington, D. C.

In every part of the country M. H. & Co. have their hireling slaves and their protected pals. Whether traveling by railroad or steamboat or dining in hotels, in all places these pals and slaves of the national thieves are blatant in their praises of this great national government trust known here as M. Hanna & Co. If an opposition voice, smitten with a sense of justice and truth, is anywhere raised, these pals and slaves of the national trust, at a loss for other arguments, exclaim: Are we not prosperous? Was the country ever in better shape? Times are good, work is plenty. The people are happy, etc., etc., to the end of the rotten commercial chapter, as if this were all, and that man a fool and a crank who would dare to look beneath the surface and ask: Granting your declaration to be true, how have we become prosperous, and how is our prosperity continued in these very times? But there has to be a reckoning some time.

In general, and briefly, I answer this question as follows: Our general prosperity is in no sense phenomenal, or in excess of other periods of our history when our government was in the hands of respectable and measurably honest men. We have the most salubrious, the most magnificent, the most productive wealth-yielding country on the face of the globe; a country capable of supporting in luxury at least 400,000,000 of people, and if a government cannot get prosperity for 60,000,000 out of such a country, the pretended rulers thereof ought every one of them to be immediately hung. Any decent government, with the smallest modicum of brains and

experience, ought to secure to the inhabitants of this country not only general prosperity alike for rich and poor, but a prosperity based upon universally received principles of honor and truth. Instead of this, I affirm that such prosperity as has come to this country under the McKinley administration has been and is now the result of the utmost and repeated treachery on the part of the government in its dealings with other nations and peoples—Spain, Cuba, Porto Rico, the Philippines, etc., and a shuffling and corresponding treachery with our own people, as seen every day in the year by the baseless, soulless, shifting, changing and unprincipled so-called policy of Mac and his junior partners in this matter constantly and everywhere, the policy in this regard having been the accepted policy of modern times—every fellow for himself and the devil take the hindmost; use your present advantageous position in this government or elsewhere for personal gains and make them heavy as possible, and if you must make some show of giving prosperity to the people, invent some method whereby you can rob the masses in order to make it up to classes and still further enrich yourselves.

So we resolved to conquer Cuba, Porto Rico and the Philippines, in the real interests of certain tobacco trusts, cotton trusts, etc., but in the nominal interests of humanity, so that the people of Cuba, Porto Rico and the Philippines should be, as we declared them, free and self-governed, independent citizens. The records now show that Cuba, Porto Rico and the Philippines have been robbed, have been and are being systematically robbed by their American liberators; outraged in their religious rights and privileges; all rights of citizenship denied them; entrapped by the more powerful moneyed trusts that the American armies had behind them; squeezed by taxation as never before, and altogether oppressed by their conquerors, who went to them on an errand of so-called humanity.

In a word, the McKinley government in its relation to our newly acquired provinces has manifested a vacillating, shifting, lying policy of wholesale and deliberate robbery and

deception, and in this regard is worthy the execration of every upright man in the world.

As to the prosperity secured at home—how has this come about? In the first place the government coaxed and hoodwinked thousands of ambitious and restless young men, strong of limb and firm of heart, to volunteer to go and fight in the wars with the countries referred to. In this way it greatly reduced the numbers of such young men as applicants for and actual workers in the various positions and occupations of civil life. At the same time it made them pensioners of the government; in a word, it hired these thousands of men not to undertake vast interior and coast-line improvements, such as the *GLOBE* has advocated these last ten years—no funds for that—but to go and shoot down thousands of their fellow-men in other lands, to get thousands of themselves shot down in return, or to be sent home to hospitals to die in hundreds and be thrown into trenches like cattle, all reducing the working forces of the country in order to humanize and rob the Cubans and others. This whole process has been an infamy on the fair fame of the name American, and for which no prosperity that McKinley & Co. can ever inaugurate will possibly repay. Nevertheless it was good American prosperity, with a very old history in the governments and countries out of which we sprung.

Of course McKinley & Co. gave the boys work to do, bad and bloody as it was, and of course, after various delays, paid or will pay them or their heirs. But where did McKinley & Co. get the cash? I answer, by one of the most systematic and gigantic schemes of inexcusable robbery ever perpetrated by any government under the sun. A system of petty, wholesale robbery, still going on in order that fools like Admiral Seymour can still go on displaying the brass of the American navy in naval and military operations against China, etc., where we have never been injured or wronged and no poor Cubans are needing our aid.

Talk of the old "Stamp Act" of England, which set Boston by the ears a hundred and twenty-five years ago! The English Stamp Act was as milk to rankest whisky, as moonlight

unto sunlight, as water is to wine, as the faint cry of a dying child might be to the yellings of ten thousand demons, compared with the stamp acts passed and executed by our government upon our people, nominally as war measures, but still carried on in order to give Hanna & Co. sufficient surplus of cash wherewith to buy the next election as he bought the last, nearly four years ago.

Now I say that a prosperity secured by treachery to the innocent victims who trusted us ; a prosperity secured by trampling upon the religious rights and privileges of ancient nations and peoples ; a prosperity secured by inveigling thousands of our young men into useless and needless wars in order to kill them or have them killed, and so making the workers less in the industries of the country ; a prosperity secured by stamp act taxation of the masses of the people, upon whom such taxation burdens always fall, while protecting the robber trusts and the robber financiers of the country, is the prosperity of damnation, whose end is confusion and destruction ; that its roots are in and out of the blackest holes of perdition and that its end must be in the hottest corner of hell.

I was among the old abolitionists in the days of slavery. I have always been Republican in my sympathies in the affairs of this country. I believe in a strong government and no nonsense, but I do not believe in a government by injunction which oppresses the laboring classes ; I do not believe in a government by trusts which are sure to steal their profits from the pockets of the masses ; I do not believe in a government that robs the people by countless millions of stamps for which we have to pay in excess of ordinary charges in buying a thousand necessities of life, and in sending packages from one part of the land to another ; above all, I do not believe in a government that encourages every sort of extravagant income on the part of the rich, while it knows that a corresponding grinding of the faces of the poor is going on, until said poor by the hundred thousand, as now or recently, in Pennsylvania, and all the time in some part of the country, are driven to "strike" for decent justice ; and that then hurries its rude and crude militia to the scene in order to shoot said strikers down to death if they

simply attempt to execute the commonest rights of American citizens. I say, to hell with such a government, which is no government at all; I hail the name of W. J. Bryan as a possible deliverer from some of the abominations and desolations of Hanna & Co.'s crimes.

It may be well to remind various people that the *GLOBE* took this same position and argued for Bryan as against McKinley, Ireland & Co., about four years ago, while some turncoats by nature and habit, who are now, for pelf and hire, loudest in Bryan's praises, were then denouncing him at that time for pelf and hire also. I am glad to see them back where they belong, but I trust that no readers of this magazine will ever put any confidence in the lurid, so-called arguments of such blatherskite orators as the Hon. Bourke Cockran & Co. Honor to whom honor is due, but let such turncoats get their pay and there let it end.

I am too old a man and for the last generation have been too close an observer of the cupidities and the stupidities of nations and their rulers to expect to find in any one man or in any actions and measures he may advocate a panacea for the moral, military and commercial crimes that have long afflicted the United States. Mr. Bryan has given excellent pledges for his future conduct, and I have no doubt that he will live up to them to the best of his ability; but a dog is obeyed in office, and every man knows that position breeds conservatism. The man most radical in his ideas of justice and humanity often becomes a conservative red-tape patron of humbuggery and falsehood as soon as he is made bishop, governor or president, as the case may be.

I am not therefore expecting that Mr. Bryan, made president, as I confidently expect he will be, can, even if he would, transform the government of the United States into a Round Table of honorable and upright gentlemen. The end of the world would come of sheer surprise to see what had happened in such case, and we might be in some danger of the millennium.

To make any comparison between the intellectual abilities of the two men—McKinley and Bryan—is simply to create hilarious laughter. The little major could get no higher

than that in a war that made major-generals out of some very inferior stuff. By hook and crook the little major worked his way through the cheap and nasty politics of the middle west until he became champion of one of the most inconsistent, the most barbarous and uncivilized measures that ever were rushed through a packed legislative assembly—I mean the McKinley Tariff Bill; and finally, when the Republican party had lost all its greatness and its leaders, and when the Hannas and Quays were looking only for easy tools to fill the highest office in the world, the little major popped up as the most available tool for their use. Plainly he has not failed to satisfy their utmost ambitions of rascality, and now they want four years more at the public crib. But no man accuses Mac himself of having any intellectual or moral ability whatever; he is simply a tool in the hands of thieves.

No one will accuse me of trembling too readily before men who claim public attention and admiration. I do not in all respects agree with Mr. Bryan. No two men with ability to think at all are apt to agree in all respects, but we are speaking now of general intellectual ability and of all-round manhood, and I think that alike in the clearness of his perceptions, in the variety of his thought, in the lucidity of his arguments, in his comprehension of American history, of American aims and principles as defined by the so-called fathers of the country, in his power of endurance, in his patience under provocation, his self control, in his management of men and measures on an intellectual and political plane, in a word, in general completeness and clear sincerity of manhood Mr. Bryan stands among that very small circle of the ablest men this land has ever produced.

I do not speak of literary men, scholars, writers, but of politicians and so-called statesmen. In my judgment he has never had a superior in this land. He is greater than Alexander Hamilton, than Seward or Sumner. His destiny is to rank with Washington and Lincoln. And he knows that to deserve this he must live and work on the highest plane of humanity and justice.

He is not a cheap politician hungry only for office. He will make any office honorable by his use of it. In a word, he is the sort of man we do not see every day, and that is the reason the struggle over him, the hesitation on the part of the wax noses to accept him, etc., has been so prolonged. But sooner or later they will have to come to it, and I think the time has come.

As to the measures under discussion in this campaign the silver issue, though not active, is potent in the minds of the ignorant as against Bryan, but this is most unjust and absurd. Silver, as money, at the ratio of 16 to 1, which the foolish make sport of, is a standing fact of our daily experience and has been for all our history. Mr. Bryan did not introduce it. A Republican Congress instituted it as it exists to-day. Every man of us accepts the silver dollar for one hundred cents, and we pay it out for one hundred cents. A very large portion of our paper money is money with a silver equivalent; our dollar bills are silver dollar bills, lots of them, and it is all good honest money enough as long as the credit of the nation is good; when that is no good its paper is no good; but our credit is good and the silver based on that credit is as good as gold. Demonetize gold and its commercial market value will decrease as rapidly as silver. The gold standard is held in the grasp of robbers, but they are rich and hence seem to be respectable. These are the same arguments used four years ago. No man has refuted them. But you cannot pay foreign debts in silver. We can and do pay our debts largely in merchandise, and its value by gold or silver in this land is the same. I admit that Cleveland, Morgan & Co. got us well into the creditor's hands four years ago, and the crazy financier Gage has tried hard to fasten their grip upon our life, but there are ways out of this besides those recently discussed by Hon. Carl Schurz in his defense of Mr. Bryan. Under Mr. Bryan we shall be just and upright, but we shall not get weak-kneed if a few gold bugs whiz in our ears. I accept all that Mr. Bryan has ever said on the silver question and commend him for his clearness and his courage in saying those things.

There is no cheating and no dodging in it and it will wear well.

As to Bryan's various arraignments of the McKinley policy of imperialism, I agree with him in condemning that policy, but wholly on other grounds than those on which his arguments are based. I hold that McKinley's imperialism is wrong, *per se*; that it is a robbers' policy as indicated, and on that ground alone I abhor and despise it. I disagree with Mr. Bryan as to said policy not being American. It is not what Washington and Jefferson advocated, but they themselves were rebels, and needed all the honeyed phrases about liberty to make their own actions look more respectable. I hold that every worst form of imperialism that McKinley has practised, while doing it in the name of humanity, is wholly and consistently American from the beginning. We have always preached liberty and humanity, and at the same time practised tyranny and barbarism. In the very earliest of our struggles the Quakers, then a powerful body in the original States, were opposed to fighting and very largely opposed to the Revolution, but we ignored their rights, trampled on their liberties, precisely as we disregarded all law in the formation of the original government. We have never acted in any other way.

In securing the Louisiana land grant we acted like the freebooters we naturally are. The same is true of our barbarism in securing Texas. We bought Alaska, it is true, and that seems to have been the most honest and the most stupid thing we ever have done. All the rest, from Bunker Hill to Cuba, to Porto Rico, to Manila, to the Sandwich Islands, has been a series of deception, duplicity, theft, murder and vilest robbery.

We inherited this tendency from the nation out of whose pockets and treasury we stole the first thirteen original States. It served England right, and whatever of evil happens to us it will serve us right also. I say, we have gone from bad to worse; that McKinley is the legitimate successor of a predatory race of Yankees, and that these again are the legitimate offspring of a race of English kings and so-called statesmen time out of mind.

Of course, I do not expect and would not advise Mr. Bryan to use this sort of argument or statement of facts. It would hardly bring him votes and might lose him the Presidency. Nor can he quite use my argument against imperialism, viz., that it is altogether the child of hell, though American, for every voter among us wants to feel that he has a streak of honor in him somewhere, though it be hard to find. So I agree with Mr. Bryan in his general denunciation of imperialism, and trust that all our arguments, his working on one class and mine on other classes, will help to make him our next President.

I think that his arguments against trusts and against government by injunction are masterful and irrefutable, but I think that the trusts and the judges who have governed by injunction could use much stronger arguments than they have ever yet used in defense of their various actions. However, I am not here to aid them, but to help crush them, because I believe that their general conduct is not based upon or in sympathy with the true principles of justice and human safety.

As to the probabilities of Mr. Bryan's election, I have for the past year watched all the coalescing of ancient opposing elements and have believed that his chances were good.

M. Hanna & Co. are spending very large sums of money. Otherwise they are keeping quiet. They have nothing but crimes back of them, and there is not much argument in crime.

I wish Mr. Bryan a triumphant success, and hope that our blundering imperialism is near its end.

WILLIAM HENRY THORNE.

THE SACRIFICE OF THE MASS.

IN a recent number (1) of *The Nineteenth Century*, Mr. W. H. Mallock remarks: "Year by year, as scientific knowledge increases, and as the consciousness of what it means becomes clearer and more diffused, the intellectual bankruptcy of Protestantism becomes more and more evident. The position of Rome, on the other hand, is being affected in a precisely opposite way. In exact proportion as Protestantism exhibits its inability to vindicate for itself, either in theory or in practice, any teaching authority which is really an authority at all, the perfection of the Roman system, theoretically and practically alike, becomes in this particular respect more and more striking and obvious. In the first place, the effect of science on the external evidences of Christianity being, as we have seen on the admission of Protestants themselves, to rob these evidences of their inherent doctrinal definiteness, a living authority which shall interpret and fix their meaning, and also confront objectors with some reasonable theory of, itself, is now being recognized, with a clearness unparalleled in former ages, as the sole foundation on which any doctrinal Christianity can be supported. In the second place, the logical completeness with which this foundation is supplied by Rome, is, in consequence of this fact, being brought into increasing prominence; and in the third place, this completeness is being emphasized yet further by the ignominious failure of Protestantism to provide any equivalent. Who can conceive of four Catholic theologians, all claiming to speak in the name of the Church of Rome, but holding opposite views, and expressing them with equal vehemence, as to the nature of the priesthood, the authority of general councils, and even as to the question whether Christ rose from the dead? The idea is absurd. There are many doctrinal questions as to which even Rome has as yet defined nothing; but the doctrines which she has defined she has defined clearly and forever; and she will forever stand by these definitions,

(1) November, 1899.

or will fall by them. In this way it is, then, that modern historical criticism is working to establish, so far as intellectual consistency is concerned, the Roman theory of Christianity, and to destroy the theory of Protestantism, for it shows that Christian doctrine can neither be defined nor verified except by an authority which, as both logic and experience prove, Rome alone can with any plausibility claim."

Such admissions at the hands of a non-Catholic writer are extraordinary ; but as knowledge increases it becomes clearer and clearer that it is only by the perpetuation—no doubt in perfect good faith in the majority of instances—of painful misapprehensions of Catholic doctrines and practices, that numbers of the most devout and learned of all Christian bodies are repelled from the one divine fold on earth, which they know only in the grotesque and hideous caricatures of her enemies. The heart of the Catholic religion is the Holy Sacrifice of the Mass, the soul of the Mass is the Real Presence; no two divine truths were more bitterly assailed in the religious revolt of the sixteenth century, none are more radically misunderstood by the Protestants of the end of the nineteenth.

The Church of England, in her famous XXXIst article, pronounces that "the sacrifices of Masses were blasphemous fables and dangerous deceits."

In previous articles in this REVIEW I have shown, from authentic documents and the state papers of the period, that, the absurd contentions of ignorant ritualists to the contrary, the royal injunctions under both Edward VI. and Elizabeth *ad altari a demolienda* to have been universal. If, in a few churches at the commencement of Elizabeth's reign, the altar remained, for a time, it was under the protection of some Catholic potentate ; as at Arundel, under the influence of the noble house of Howard, too strong for the royal commissioners to meddle with, in their mission of sacrilege and plunder. Well might the faithful of those days have exclaimed with the Psalmist, "O Lord, the heathen have come into thine inheritance, thy Holy Temple have they defiled and made Jerusalem a heap of stone."

"What is thy idolatrous Mass and lowsy Latin service," wrote John Bale, the first Anglican Bishop of Ossory, to Bonner, "but the very dugges of antichrist?"

Yet how utterly the fond inventions of men failed to touch instincts that had once tasted of divine mysteries, the reports of some of the Elizabethan missionary priests afford interesting if mournful evidence. They tell us of many of the Catholic poor, who had been deprived of Mass for years, assembling at dead of night in the upper chambers of old English manor and farm houses, to sit at the feet of the long-absent Master. Many, who in times gone by were perhaps careless in frequenting the Holy Sacrifice, would now, if some missionaries, hunted from place to place, were hiding for a few days under the roof of some staunch Catholic, hear, daily, two, three or more Masses in succession, the tears never absent from their eyes during the sacred rites, which emphasized the perpetual presence of the great Head of the Church, of which they had been robbed; in the religious unity and fervor of a holier and better past, with its ancient loyalty of man to man, exchanged now for the shuffling of selfishness.

Writing from London, about June, 1559, Jewel remarks: "Our Papists oppose us most spitefully, and none more obstinately than those who have abandoned us. This it is to have once tasted of the Mass." In Froude's work on the "West Indies" (87), speaking of a conversation many years previously with the sage of Chelsea, he says: "Carlyle seemed to think that the Mass was the only form of faith in Europe which had any sincerity remaining in it."

In Mrs. Humphry Ward's recent anti-Catholic novel, "Helbeck of Bannisdale," she grasps the same, to her, perfectly unintelligible fact: "There again, how little the Protestant understands what he reviles; Catholicism would have disappeared long ago but for the Mass. Marvelous, indestructible belief! that brings God to man, that satisfies the deepest emotions of the human heart." (1) "As morning after morning the Church recites the great charter of its incorporation and of

(1) "Helbeck of Bannisdale."

its existence," says Cardinal Manning, "it bears witness to the divine, permanent, and immutable presence of Jesus in the glory of grace and truth. 'The Word was made Flesh and dwelt amongst us.' From the natural Body of Jesus springs forth the eucharistical or sacramental Body, by which we are renewed in soul and body; and next the mystical Body, or the Church, in which the head is united by a vital and substantial union with His members, that is, the one holy and only Church of Jesus Christ—the tabernacle in which He dwells, according to the word of the evangelist. . . . The presence of the Incarnate Word in the Blessed Sacrament is the basis and the center of an order of divine facts and operations in the world. They spring from it, rest upon it, and are united to it, so that where the Blessed Sacrament is, they are—where it is not, they cannot be." The objection urged against the Mass by Protestant theologians from Cranmer down, "that it is unscriptural as implying an addition to the finished work of Christ on the cross," arises from an entire misapprehension of Catholic teaching. "It has ever been the doctrine of the Catholic Church," wrote Gardiner in his controversy with Cranmer, "that the work of Christ on the cross was a perfect work, and mere blasphemy to suppose it reiterated."

On the cross we were redeemed; in the Mass, our Lord applies to our souls that which was won. (1) In the Mass is the most perfect union of Christ with the Church, as says S. Augustine, "As He is the Head of the body, and she is the body of that Head, so is she offered through Him in the daily Sacrifice of the Church, as He is offered in Sacrifice through her." (2)

It is of Catholic faith that our Lord and Saviour, Jesus Christ, is the Lamb of God, "slain from the foundation of the world," under the sacrifices of nature and of the law in figure, on the cross in reality, by a literal shedding of His most precious blood: "And without shedding of blood is no remission." (Hebrews ix. 22.)

(1) Cardinal Vaughan.

(2) S. Augustine, *De Civit.*, X.

Under the gospel, sacramentally ; for the Priesthood of Jesus is eternal. "Thou art a priest forever after the order of Melchizedek." (Psalm cx.; Genesis xiv.)

"And having an High Priest over the House of God" (Hebrews x. 21), and as "every high priest is ordained to offer gifts and sacrifices, wherefore it is of necessity that this man have somewhat to offer" (Hebrews viii. 3), and seeing that "we have an altar" (Hebrews xiii. 10), therefore the doctrine of the Catholic Church is in exact accord with Scripture in defining it to be of faith ; that as our Lord in Heaven in very reality shows forth, and re-presents continually, his one sacrifice of Himself once offered under the form of "a lamb as it had been slain" (Revelations v. 6) : so on earth, on every altar of the Catholic Church to the end of the world, He, likewise, in very reality and truth, offers and re-presents the same one sacrifice of His Body and Blood to the eternal Father under the outward form of bread and wine, "a priest forever after the order of Melchizedek." (Psalm cx.; Hebrews v.; Genesis xiv. 18.)

Compare :

"And Melchizedek brought forth bread and wine and he was the priest of the Most High God." (Genesis xiv. 18.)

"Thou art a priest forever after the order of Melchizedek." (Psalm cx.)

"Jesus made an high priest forever after the order of Melchizedek." (Hebrews vi. 20.)

"The bread that I will give is my flesh, which I will give for the life of the world." (S. John vi. 51.)

"This is my body, this is my blood." (S. Matthew xxvi. 26, 27, 28.)

"As often as ye eat this bread ye do shew the Lord's death till He come." (1 Corinthians xi. 26.)

The real presence of Christ in the Sacrament is the very soul of the Mass. For in the adorable sacrifice of the new law we offer, or rather, to speak more exactly, Christ offers, by the ministry of His Church, His own most precious body and blood to the Eternal Father, under the outward appearance of bread and wine, in memorial and union with the sacrifice of

Calvary, the merits of which He therein applies to our souls. "He that eateth of this bread shall live forever." S. John vi. 58. For wherever is Jesus, there is our priest, there is our sacrifice, there is our altar, and Christ and the Church are one, as it is written, "Saul, Saul, why persecutest thou me?" (1) that is to say, my body, the Church, and as the real presence of Christ in the Sacrament is the soul of the Mass, so is the Mass the heart of the Catholic religion. Consider: In all Protestant worship the most beautiful prayers and intercessions, whether from a Prayer Book or extempore, are but the prayers of men, human beings, like ourselves. In the Mass Jesus is verily, really and actually in the midst of us. Not a spiritual presence, but that same glorified body that once hung on the cross, under the outward forms of bread and wine, praying for us, interceding for us, representing and offering his death and passion to God for us. It is not we, but our Lord, who is asking, and you will not refuse anything to His Divine Son.

The poor Catholic peasants of Devon and Cornwall, who were slaughtered in thousands, in 1549, for refusing the new religion, saw clearly and expressed explicitly the nature of the change, in their letter of complaint to the king, on the abolishing of the Mass:

"Christ has been clean taken out of our churches."

When Jesus Christ gave to His apostles and to their successors command to say Mass, "This do in remembrance of me," He set fast forever and ever the eternal nature of His priesthood (2) and the everlasting potency of His own divine action.

"Thou art a priest forever after the order of Melchizedek." Psalm cx.

"As the Father hath sent me, even so send I you." S. John xx. 21.

"And lo, I am with you alway, even unto the end of the world." S. Matthew xxviii. 20.

The real presence of Jesus in the Sacrament is the clash on definite, substantial, eternal Christian truth, as distinguished from the quicksands, vague shadows, transient and formless, of

(1) Acts ix. 4.

(2) "Till he come." 1 Cor. xi. 26.

ever-shifting errors, and the "profane and vain babblings and oppositions of science, falsely so called, which some professing have erred concerning the faith." 1 Timothy vi. 20, 21.

The real presence of Jesus in the Sacrament is thus the clasp on the real presence of Jesus at the creation of the world.

"The same was in the beginning with God." . . . "All things were made by him." S. John i.

For it is in the real presence of Jesus in the Sacrament that eternal life, forfeited by Adam, is restored. "If any man eat of this bread he shall live forever." S. John vi. 51.]

The real presence of Jesus in the Sacrament is the pledge and assurance of the resurrection of the dead.

"Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." S. John vi. 54.

The real presence of Jesus in the ever-blessed Sacrament is a clasp on the doctrine of the unity of the Church, the oneness of the mystical body of which Jesus is the head.

"Know ye not that your bodies are the members of Christ." 1 Cor. vi. 15.

"The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread and one body, for we are all partakers of that one bread." 1 Cor. x. 16, 17.

The real presence of Jesus in the Sacrament is the perpetuity of His own priesthood "till he comes." 1 Cor. xi. 26.

For if Jesus does not continue to offer forever bread and wine, He cannot be "a priest forever after the order of Melchizedek." Psalms cx.

For the sacrifice of Melchizedek was bread and wine. Genesis xvi. 18.

That Melchizedek was the great prototype of our Lord's priesthood is the main argument of S. Paul's Epistle to the Hebrews. See especially chapters v., vi. and vii., wherein he shows that although Abraham bore in his loins the root of the Jewish priesthood, which was to be called of God in his great-grandson Levi, nevertheless Abraham paid tithes to this royal priest, the less to the greater. Even in S. Paul's time some had denied these essential verities of the Christian faith.

“Not discerning the Lord’s body”—1 Cor. xv. 29—and not perceiving, “That after the similitude of Melchizedek there ariseth another priest.” Hebrews viii. 15.

But the Church, by her constant teaching, crowned by the setting apart the institution of the Sacrament as one of her greatest holy days of observation (*Corpus Christi*), has shown that, as at the beginning, she “discerns the Lord’s body,” verily and indeed present, taken and received, mystically offered and lifted up in Holy Mass. The Divine Word tabernacled amongst men. Ezekiel xxvii. 37; known in consciousness, adored in His glory.

Note the entire difference between the Protestant and Catholic idea of public worship. The Protestant goes to hear the Bible explained, according to his own preconceived opinions, by some pastor, who, as a matter of fact, is usually paid more in ratio to his eloquence than to his learning. The Catholic, who believes in the real presence of Jesus Christ in the Mass, goes to reap the inestimable benefit of that presence, the true, eternal High Priest, Jesus, in the midst, praying, interceding, offering, re-presenting the one sacrifice of Himself once offered, sacramentally, shown forth under the mystic symbols. The Protestant goes to benefit by the ministry of an earthly teacher. A Catholic goes to benefit by the perpetual priesthood of Jesus Christ. Psalm cx.

That there should be always, alongside the one true Church, those who protest against her doctrine and divine mission, was announced from the beginning. “For there must be also heresies among you, that they which are approved may be made manifest among you.” 1 Cor. xi. 19.

I am quite aware of the difficulty often experienced by those brought up in Protestant theology in accepting the Catholic position regarding the Mass. I would refer them, however, primarily, to the excellent advice of Cardinal Vaughan, in his valuable little manual on the Holy Sacrifice, which should be in the hands of every English-speaking Catholic: “Once master the truth that Jesus Christ is the Chief Priest at the altar, and all difficulties disappear. It is not hard to have faith.

“The birth, the life, the death and resurrection of Christ prove

that miracles of love are not the exception but the very law of His being."

Again, "God has been pleased to employ the sacred humanity of the Eternal Son as His instrument for the performance of this stupendous miracle, making Jesus Christ in His sacred humanity a sacrificing priest until the end of time."

Christ, therefore, is the chief priest, although He designed to associate with himself, as secondary priests or agents, the apostles and their successors. This He did in order that *His sacrifice might always be visible, such as the nature of man requires*—1 Cor. xi. 26—Christ himself, as the Council of Trent declares, *now* offering by the ministry of priests.

Hence the words of consecration are rightly pronounced in Christ's name, He being the chief offerer, and not in the name of the secondary offerer, who acts as His official agent.

S. Paul, pointing out to the Hebrews the difference between the priesthood of the old and of the new law, says that in the old law there were many priests, offering many sacrifices, but that in the new law there is but one priest and one sacrifice, and that this one priest is a priest forever, having no successor but only vicars. This priest is Christ . . . who continues to act as chief priest, although associating with Himself in his priesthood certain secondary agents. S. John xx. 21.

The contrast which He draws between the plurality of priests under the old law and the one priest under the new law brings out very clearly the Catholic doctrine concerning the Mass, viz., that we have but one sacrifice and one chief offerer—Jesus Christ. The Council of Trent furthermore teaches that the sacrifice of the altar—Hebrews xiii. 10—can never be defiled by the wickedness or unworthiness of the offerers. The reason of this is manifest, viz., because Christ and no other is the chief offerer and priest of the Mass. The acceptableness by God of sacrifices has always depended upon the worthiness of the chief offerer. In the old law God often loathed and abominated the sacrifices offered by the Jewish priests, on account of their unworthiness. This can never happen in the new law, because Christ, not a sinful man, is the chief offerer of the Mass. Psalm cx. 4; Zechariah vi. 13. "Christ," says S. Augus-

time, "is the offerer ; He is also the oblation." "When thou beholdest the priest offering the sacrifice, consider not the priest as celebrating, but behold the hand of Christ invisibly stretched forth," says S. John Chrysostom.

The learned Englishman, Alcuin, in the eighth century, spoke only the faith of all Christendom when he wrote these words : "Although with bodily eyes I see the priest at the altar of God offering bread and wine, by the intuition of faith and in the pure light of the soul I distinctly see that great high priest and true Pontiff—Revelation i. 13 ; Exodus xxviii. 8—the Lord Jesus Christ, offering Himself. He most assuredly is the priest, and He is the sacrifice. The saving victim, therefore, is never and nowhere either diminished or increased, deteriorated or changed, whether the priest standing at the altar be a holy or a sinful man !"

"And, quite recently, God seems to have manifested His love in an extraordinary way to a poor needlewoman in the diocese of La Rochelle, Marie Eustelle Harpain.

"Her letters have been collected by the late Ven. Cardinal Villecourt, and published at his desire. In one of these she says that, meditating on the grandeur of the sacrifice which was being offered, she beheld Our Lord Himself in the place of the priest in great majesty offering the Sacred Victim to God, and that that victim was Himself. A God offering Himself to a God ! She exclaims, What a sacrifice ! My mind cannot grasp its value. It was above all at the moment of consecration that my mind was filled with awe and love. The sight of this God-man consecrating His own Body and Blood penetrated me with joy and happiness. With what avidity did I long for the moment when the beloved of my soul would come and bring me the bread of angels, Himself giving Himself to me. I saw two heavenly spirits serving him during the holy sacrifice." (1)

"Be not deceived by sense ; do not for a moment imagine that the visible celebrant, whose name and voice and countenance you know, is the chief priest offering up the sacrifice. There is one who sees you, though you see Him not, who hears you,

(1) "Life of Marie Eustelle Harpain." Burns & Oates.

though you hear Him not. He is engaged in a conscious and responsible action, not merely by proxy, not as an inanimate instrument of the divinity, but in His perfect human consciousness, exercising His human intellect and will, engaged upon the sacrifice which He offers to the Blessed Trinity, without distraction and without effort or fatigue." (1)

The use of the Latin tongue in the Mass has been a stumbling-block to many Protestants, and doubtless this objection would carry weight if the Catholic Church was a mere local and temporary body, as the various parties in the State Church or the other innumerable divisions of Protestantism whose votaries, both English and American, carry their peculiar sects, however obscure, abroad with them, in the same way that they carry their favorite tooth powders and quack medicines.

But the Catholic Church being everlasting, unchangeable and universal, has to make totally different arrangements. I myself have assisted at Mass near Shanghai, in China, where the congregation was made up of many nationalities, English, Americans, French, Germans, Spaniards, Chinese, Japanese, Philippine Islanders. At what service, except the Catholic Mass, would all these together have been perfectly at home?

The Korean peasant may follow the sacred canon unchanged in the massive cathedral of old Catholic Spain, or the Chinese mandarin in the Catholic church on the shores of Killarney.

"I believe in *one* Catholic and Apostolic Church," and more important still, although the use of language, in itself, may be to a certain extent indifferent, yet the consequences are often the very reverse, and a church which never changes exercises but common prudence in declining to submit the sacred canon to any variable language constantly changing, which is the necessary character of every modern tongue, in which words rapidly, often in human memory, change their meanings (2) and grow obsolete.

(1) Cardinal Vaughan "On the Holy Sacrifice of the Mass." To be had at the Catholic Truth Society, 69 Southwark Bridge Road, London, S. E. Price two pence.

(2) See numerous interesting examples in Archbishop Trench's work, "On the Study of Words."

Again, if the Mass was like the English service, a form of "common prayer," it might be claimed that the vernacular was more appropriate. But the Mass *is essentially an action*, not a mere form of prayer. As the late Cardinal Newman says, "The Mass is not a mere form of words, it is a great action, the greatest action that can be on earth. It is not the invocation merely, but, if I dare use the word, the evocation of the Eternal. He becomes present on the altar in flesh and blood, before whom angels bow and devils tremble. This is that awful event which is the scope and is the interpretation of every part of the solemnity. Words are necessary, but as means, not as ends; they are not mere addresses to the throne of grace, they are instruments of what is far higher, of consecration, of sacrifice. Quickly they go, the whole is quick; for they are all parts of one integral action. Quickly they go, for they are awful words of sacrifice; they are a work too great to delay upon; as when it was said in the beginning, 'What thou doest do quickly.' All around, each in his place, looks out for the great advent, 'Waiting for the movement of the water.' Each in his place, with his own heart, with his own wants, with his own thoughts, with his own intentions, with his own prayers, separate but concordant, watching what is going on, watching its progress, uniting in its consummation; not painfully following a hard form of prayer from beginning to end, but like a concert of musical instruments, each different, but concurring in a sweet harmony." (1)

The prophecy of the last of the inspired Jewish writers, Malachi: 11—"For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering, for my name shall be great among the heathen, saith the Lord of Hosts," is verified in the Catholic Church in Holy Mass, and in the Catholic Church alone. Whether you consider the mode of offering or the victim offered, it is essentially "the clean oblation," and it is the sacrifice everywhere offered. Day and night the sacrifice never ceases. The sun himself has become the perpetual herald and precursor

(1) Cardinal Newman, "Loss and Gain."

of Jesus Christ. No sooner do his rays touch the distant horizon of a country than its priests arise, and casting off sleep, prepare themselves for Mass. As he travels from East to West, awakening all in his course, the Church in land after land begins her prayer, and vesting (1) offers the spotless victim (2) of salvation for the four great ends of sacrifice. . . . There are lands where He is being offered in gorgeous churches, warm and rich, and beautiful with art ; the worshippers are streaming in and out from early twilight until noon. Priests follow one another in rapid succession, emerging from the great sacristy to different altars in chapels scattered round the aisles and transepts of some majestic Duomo. In basilica and cathedral, in simple church and private oratory throughout Italy, Spain and France—away in peaceful hamlets nestled among hills and orange groves, and in plains and fruitful vineyards, and in the denser populations of the towns—upon the altars the tapers burn, and tinkling bells tell of the dread sacrifice until noon suspends, for a time, the sacred rites. Elsewhere the spotless victim is offered in lonely chapels and modest churches, which speak of poverty and persecution, and where the worshippers are few and scattered, like grapes that have escaped the vintage. There, as the light advances, are missionaries in countries covered with northern snows ; dispensed from all but the bare essentials, they are laying the Host upon altars cut in rocks of ice, and the dull Esquimaux crowd round the chalice of salvation. . . . There again are the countries that lie in the burning tropics ; on thousands of altars raised by apostles from old Catholic Spain and Portugal and Italy, our dearest Lord is offered up in sacrifice.

Negro, Indian and Malay—a hundred different tongues, adore and praise Him. He knows each one by name, and He invites them to salvation. Once more here are the races of China and Japan and Tartary kneeling round their humble altars, and, finally, beneath our feet are the oceanic colonies of Britain ; in Sydney, Melbourne and New Zealand the priests are vesting and the faithful issuing forth in the clear elastic

(1) Revelation i, 13. Exodus xxviii, 8.

(2) Revelation v. 6 ; vii 17 ; ix. 13.

atmosphere to morning Mass—while we at home are counting the strokes of the midnight hour. Wonderful is the continual offering of Mass throughout the world.

Brighter than stars in the firmament are the altars of Jesus scattered over this dark, sinful earth of ours. Truly, as doctors and saints have declared, God has mercy on the earth on account of the daily sacrifice. This sacrifice of Christ by Christ is that *clean oblation* which no human wickedness or malice can defile. Oh, blind and weak and poverty-stricken they who use it not! Oh, rich with heavenly wealth and honor the poorest among mortals who values Holy Mass! Oh, how is it that the scales are so heavy upon men's eyes that they cannot recognize the fulfilment in the Mass of that specific prophecy spoken four hundred years before the Christian era? (1)

The great Chancellor of England, Sir Thomas More, whom even the Protestant historian, Macaulay, calls "one of the choicest specimens of human wisdom," always took the greatest delight in serving Mass; and when he was one day told that the king would be displeased if he heard that he lowered himself by serving a poor priest's Mass, he replied, "My Lord the king cannot be offended if I render service to *his* Lord, who is king of kings and Lord of Lords." But the spirit of faith is not dead amongst us. At the present day many of the highest Catholic nobility in England esteem it a real honor to serve Mass, and they often serve it with edifying faith and devotion. (2)

Between the two religions there is a great gulf eternally fixed. From the most advanced and learned member of the English Church Union to the humblest neophyte of the Salvation Army, matters of faith, ritual, even practice, are but matters of opinion. "They have power over them; they hold them to-day, whether they will hold them to-morrow they cannot exactly say; it will depend on circumstances. And being only opinions, no one has a right to thrust them on any one else. Hence the innumerable shades of Anglican

(1) Malachi i, 11.

(2) Cardinal Vaughan.

and Nonconformist theology. This explains at once why "Romanists" are "so provoking and irritating when they commence to dogmatize." Catholics, on the other hand, live in an atmosphere not of opinions but of "facts brought home to them by faith; substantially the same to all, though colored by their respective minds, according as they are religious or not, and according to the degree of their religion. Religious men use them well, the irreligious use them ill, the inconsistent vary in their use of them. In England the whole community, whatever the moral state of the individuals, knows about railroads and electric telegraphs; and about the court, and men in power, and proceedings in Parliament; and about religious controversies and about foreign affairs." (1)

So even the most worldly and careless Catholics, who have attended Mass regularly and recognized there, all their lives, the real presence of Jesus Christ, surrounded by innumerable saints and angels, have imbibed a sense of the supernatural and regard the central doctrines of Christianity as matters of fact, not of speculation. "Things we thoroughly believe, things we see, things which occur to us every day, we treat as things which *do* occur and *are* seen daily, be they of this world or be they of the next. As Bishop Butler says, 'Practical habits are strengthened by repeated acts, and passive impressions grow weaker by being repeated upon us.' Eyes once opened to good, as to evil, are not closed again; and if men reject the truth, it is, in most cases, a question whether they have ever possessed it." (2)

In Mrs. Ward's remarkable anti-Catholic novel, which I have already alluded to, she seems surprised at, to her, the inexplicable fact that if the Catholic religion is, from her point of view, a most undesirable one to live in, it is certainly the most comfortable one to die in; and Cardinal Newman has beautifully explained this, fifty years before Mrs. Ward's book was written. Drawing a picture of a worldly Catholic condemned suddenly to die, with no opportunity of sacramental confession, (3) holy communion and extreme unction, (4) he remarks, "He has

(1) Cardinal Newman.

(2) Cardinal Newman.

(3) S. John xx. 23.

(4) S. James v. 14, 15.

within him almost a principle of recovery, certainly an instrument of it. He may have spoken lightly of the Almighty, but he has ever believed in Him. . . . He has absented himself from his Easter duties years out of number, but he never denied he was a Catholic. He has laughed at priests, and formed rash judgments of them, and slandered them to others, but not as doubting the divinity of their function and the virtue of their ministrations. He has attended Mass carelessly and heartlessly, but he was ever aware what really was before him, under the veil of material symbols, in that august and adorable action. So, when the news comes to him that he is to die, and he cannot get a priest, and the ray of God's grace pierces his heart, and he yearns after Him whom he has neglected, it is with no inarticulate, confused emotion, which does but oppress him, and which has no means of relief. His thoughts at once take shape and order ; they mount up each in its due place, to the great objects of faith, which are as surely in his mind as they are in heaven. He addresses himself to his crucifix ; he invokes the Precious Blood or the Five Wounds of his Redeemer ; he interests the Blessed Virgin in his behalf, (1) he betakes himself to his patron saints ; (2) he calls his good angel (3) to his side ; he professes his desire of that sacramental absolution (4) which from circumstances he cannot obtain ; he exercises himself in acts of faith, hope, charity, contrition, resignation, and other virtues suitable to his extremity.

True, he is going into the unseen world ; but true, also, that that unseen world has already been with him here. True, he is going to a foreign, but not to a strange, place ; judgment and purgatory are familiar ideas to him, more fully realized within him even than death. He has had a much deeper perception of purgatory, though it be a supernatural object, than of death, though a natural one. The enemy rushes on him to overthrow the faith on which he is built ; but the whole tenor of his past life has been overruled, to create in him a habit of faith, girding round and protecting the supernatural principle. And thus

(1) S. John ii. 2.

(2) Revelation viii. 3.

(3) S. Matthew xviii. 10. Psalm xxxiv. 7.

(4) S. John xx. 22, 23.

even one who has been a bad Catholic may have a hope in his death, to which the most virtuous of Protestants—if they have lived not by faith, but by private judgment—are necessarily strangers.” (1) No sorts or conditions of men are forgotten in the adorable sacrifice. In the legal liturgy of the Anglican Church, and, as far as I know, in the corresponding sects in Canada and the United States, with the exception of the general prayer in the Litany, “for those traveling by land or by water,” there is no thought of those who, both in England and America, so vitally contribute to the political and commercial supremacy of the English-speaking race throughout the world. In England, before the so-called Reformation, the period often nicknamed, in the cant phrase of an ignorant fanaticism, “the dark ages,” the Church appointed a special Mass of intercession for those traveling by water: “*Missa pro navigantibus*,” the prayers of which office may be found in the old Sarum Missal, viz., Collect, Secreta and Post Communio.

“PRO NAVIGANTIBUS.”

ORATIO.

Deus, qui transtulisti patres nostros per mare rubrum, et transvexisti eos per aquam nimiam; laudem tui nominis decantantes, te supplices deprecamur, ut navigantes famulos tuos, repulsis adversitatibus, cursu tranquillo in portum desideratum producere digneris. Per Dominum.

Translation. COLLECT.

O God who broughtest our fathers through the Red Sea and barest them through great waters; we praise Thy Name and humbly beseech Thee to vouchsafe to turn away all adversities from Thy servants at sea, and bring them with a calm voyage unto the haven where they would be. Through, &c.

SECRETA.

Suscipe, quæsumus, Domine, preces populi tui cum oblationibus hostiarum: et famulos tuos in nomine tuo navigantes, ab omnibus defende propitiatus adversis. Per Dominum.

(1) Cardinal Newman.

Translation. PRIVATE PRAYER.

Receive, O Lord, we pray Thee, the supplications of Thy people with the offering of the Holy Sacrifice; and for Its sake defend from all adversities Thy servants voyaging in Thy Name. Through, &c.

POST COMMUNIO.

Sanctificati divino mysterio, majestatem tuam Domine suppliciter exoramus, ut navigantes famulos tuos in te confidentes, per lignum Sanctæ Crucis protegas benignus periculis. Per Dominum.

Translation. POST COMMUNION.

Sanctified by the divine Mystery we humbly entreat Thy Majesty, O Lord, graciously to protect from dangers, by the wood of the Holy Cross, thy servants travelling by water who put their trust in Thee. Through, &c.

With one, or perhaps two, slight changes these beautiful prayers might with great advantage have been included in our present Prayer Book and so have saved the English.

I have compiled and forward this article for publication with considerable hesitation. In whatever I have so far written, I have, as a rule, confined myself strictly to my own especial province of history and avoided theological subjects. But the deep misunderstanding of the great central act of Catholic worship, by so many of our separated brethren, and the abolition of which, at the so-called Reformation, has deprived their religion of so much of its divine spirit, has induced me to endeavor to show the scriptural nature and evangelical verity of this adorable sacrifice of the new and everlasting Covenant, deprived of which, the public worship of all new Catholic bodies has lapsed to that of the Jewish synagogue, rejecting the eternal priesthood and sacrifice of Christ, after the order of Melchizedek, compared to which even the divinely appointed ritual of the temple itself, with the perpetual presence of God in His sanctuary, were but a preparation and "a shadow of good things to come." (1) God the Everlasting Son tabernacled

(1) Hebrews x. 1.

among men, (1) not in one holy house alone at Jerusalem, but on every altar in every Catholic church throughout the world.

The scriptural quotations in this article are from the Anglican version. If Protestants would read and study their Bibles as a whole, not grasping isolated texts, deprived of proper relation and context, in support of their preconceived ideas and individual idiosyncrasies, in other words, become real Bible Christians instead of Bible pickers, soon would the narrow paths of a cold and barren sectarianism be deserted, and divine unity, on the rock (2) ordained by Christ himself, in the one true fold be re-established. Scripturally, nothing can be plainer than that the prophets declared that sacrifice would always be offered under the new dispensation, and that the abolition of the continual sacrifice was to be the work of antichrist. (3) Historically nothing can be more certain than that the first efforts to suppress it was one of the chief characteristics of those concerned in the revolt of the sixteenth century against the Church. (4) But the malice of sinful man is powerless to remove the eternal record from the pages of divine revelation: "This is My body. This is My blood."

The Word of God, which "is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intentions of the heart"—Hebrews 18—bears witness against them, "until time shall be no more," frustrating all their vain devices.

THOMAS E. N. WILLIAMS.

Devonport, England.

(1) Ezekiel xxvii. 37.

(2) S. Mathew xvi. 18.

(3) Daniel xii. 11.

(4) Cardinal Vaughan.

ROME AND THE REPUBLIC.

It is apt to impress us as something more than coincidence when several writers hit upon the same line of thought; and we notice it even more when these writers differ in nationality or in general type. A case in point has occurred during the past year.

First, in its issue of Sept. 2, 1899, *The Churchman*, the general organ of the Protestant Episcopal Church in America and usually a most cautious publication, printed an article by Rev. T. A. Johnstone called "The Church of the Future." It took the form of a friendly discussion between three clergymen; one High Church or Ritualistic in his leanings, the second Low or Evangelical, the third Broad, to a degree which might even be termed extreme. Consequently, we have here a view of things from a clerical or ecclesiastical standpoint, with the added advantage of frank personal expression as from man to man.

Next, in the *Atlantic Monthly* for October last appeared a masterly article by H. D. Sedgwick, Jr., entitled "The United States and Rome," which preserves from end to end in a most wonderful way the impartial tone of quiet observation. One can hardly doubt that the prospects of the Church in this land are here treated by one wielding a secular and most disinterested pen.

The third utterance of note comes from Mr. W. H. Mallock, of London, in his new work "Doctrine and Doctrinal Disruption;" also in sundry contributions to the English magazines, notably to the *Nineteenth Century*. So here we have, again, the same or similar opinion voiced by a man of peculiar temperament and from the insular or British point of sight.

Now, it is clear that there is not and could not be any collusion between these writers; yet they seem to be impressed in similar ways by the developments of our day along religious lines and to be looking in much the same direction for "The Church of the Future." It is the consensus of opinion which is significant.

The conclusion reached by these writers is in substance that of the late Matthew Arnold, namely, that "the Christianity of the future will be in the form of Catholicism."

A thousand objections to this forthwith find voice. "Her dogma," men cry on every hand—"we cannot accept her dogma."

Yet how many of these men really understand her belief, or could state clearly the main points of her dogmatic theology?

The comments of the secular press, nay, the evidence of one's own ears, hearkening to the conversation of people by no means unintelligent, all go to show that mistaken notions of Catholicism live and thrive in the community.

In point of fact, the more important portions of Catholic dogma are already accepted by most Protestant sects—by all, indeed, save a few Unitarians, Swedenborgians and Christian Scientists. These are likewise the received and understood principles of Christianity in the view of our general public. Most men admit the great truths of revelation—the Fatherhood of God, the Incarnation and Resurrection, the Atonement, the sanctifying Power of the Holy Ghost and other correlated beliefs. They are also very sharp in their insistence upon plain morality of life as the proper outcome of these.

The special beliefs which distinguish the Roman Catholic from the Protestant Christian are those which non-Catholics usually misunderstand. "The doctrine of Indulgences," says Mr. Sedgwick, "is only blameworthy in corrupt practice." Then he proceeds to explain it in very reasonable and sensible fashion. Take another case: looking candidly, who can fail to see that the dogma of "Immaculate Conception" has great beauty of fitness, when he considers the absolutely unique position of the Blessed Virgin, as among all created beings, and her peculiar dignity, as in relation to her Divine Son? What more antecedently probable than that this exceptional being should be fitted for closest communion with the Divine by special inborn grace and sinless purity?

The doctrine of the Real Presence—a mystery so divine and beautiful that we bow in breathless awe before it—is yet in keeping with the transcendent love of Him who devised it. If He must remain throughout all ages in spiritual touch with His own—and this was essential—"without me," He declares, "ye can do nothing"—some point of union must be created. In some direct way, His enabling power must come to the sorrowing sinner. "I will not leave you comfortless, I will come to you!" These are his own words—a straight, tender promise, not a mere spiritual prediction nor a general reference to Pentecost. It is personal, real, individual, full of infinite pity for mortal loneliness, and only fulfilled, to the mass of believers, as He comes in Holy Eucharist. The Episcopal Church, in her more devout moods, recognizes this and accepts as a fact what she fails to promulgate as doctrine. She also practically accepts other Catholic beliefs—the saintship of the blessed dead, for instance; gladly using the ancient prayer of the Catacombs, "May light perpetual shine upon them!"

Bishop Codman, of Maine, in a public convention address thus speaks of his predecessors in the Maine episcopate: "Two saints in Paradise, choice vessels of God's grace and lights of the world in their generations, examples of that wonderful grace and virtue which is declared in those who being baptized into Christ have co-operated with the power of His sacramental life; two saints in Paradise are offering up their prayers and pleading for the work in this diocese more constantly, more earnestly and more effectively now than when they walked on earth." Now, is not this the doctrine of Intercession? If two saints pray, why not more? Why not all? Certainly, why not the Blessed Mother of our Lord?

Mr. Sedgwick says that here in the United States "the Episcopal Church is constantly gaining ground," that "her prelates, her hierarchy, her liturgy are continually, little by little, making the more recalcitrant Protestant sects more and more accustomed to the structure and to the rites of Rome." In this he is certainly right. The catholicity of the Episcopal Church does avail as a teaching power with other bodies outside her fold and is drawing them into familiarity of friendship with true Catholic beliefs. "We have so many things," says one of the clergymen, in the *Churchman Conversation Paper*, "especially as taught and held by some of us, in common with the Roman Communion that when I am asked wherein we differ from her I can only point to the Papal Supremacy." This is a sweeping assertion; yet, looking not at the mere formulæ of belief, but at the real, live, red heart of it, is it very far from the truth?

The fact is, the acknowledgment of whatever Catholic dogma the Anglican Church retained at the Reformation and still holds makes her yearn for more of it. Any degree of familiarity with Roman dogma shows the student that each one of her beliefs is connected in the closest way with all the rest. It is not one belief proposed to us for acceptance, and then another and another separately; but one article of faith leads to the next, harmonizes with it, like sequences in a strain of music, and is so linked into various cognate beliefs that the whole becomes a veritable cloth of gold.

In point of fact, we discover that Roman Catholic dogma is a system so beautifully elaborated that acceptance of one piece of doctrine leads with irresistible certainty to acceptance of the next. It is an ordered statement of Christian truth, so like a cut diamond, perfect in all its facets, that we are ready to describe it as a summary of all truth. Then, having reached this point, we see how those Protestant systems which have discarded

any one of these beliefs—that of the Real Presence, for example—have lost in spiritual power exactly in proportion to the number and importance of the beliefs denied. You cannot pull out any number of petals from the ordered circle of a rose without leaving a visible gap and a ruined blossom.

Like the rose, too, Catholic dogma has the power of life and growth. This is a vital fact, conclusive against its being a dead concretion, as is often thought. "The Church," says Mr. Sedgwick, "acknowledges her own imperfect knowledge; she admits that she sees as through a glass, darkly. This admission implies the capacity for infinite enlargement. She stands on a foundation which seems fixed and immovable, but *infinity* lies before it." She "combines the sense of certainty and fixedness, necessary to most men, and the capacity for growth, necessary to the few."

The inter-connection of her various beliefs has excellent practical results. To quote from Mr. Sedgwick again, "The doctrine of the Immaculate Conception of the Virgin, for example, left to itself, might or might not commend itself to the mind; but when it is linked to a number of beliefs, of the sacrament of marriage, of regarding the body as the temple of the soul, of strengthening the family, it both gains and gives strength; it fits into a creed, it props social order and prospers."

Mr. Mallock insists, moreover, on one point which the *Atlantic* writer fails to touch, viz., the Church as the living witness of revelation. He says, "The only possible authority for supernatural Christian doctrine is a church which is an *inspired* and *developed* organism. Rome appeals to the world as a living personal witness, a belief in whose veracity will carry a reasonable acceptance of the whole doctrinal system with it. If the evidence of Rome is discredited, no reasonable evidence of supernatural doctrine exists."

On the question of authority, as wielded by the Roman Church, and its acceptance by the people of these United States, Mr. Sedgwick is very sanguine. He says, "The meeting of the great American democracy and Rome will not be a hostile meeting. There will be little jealousy, no rivalry. We have no national creed to oppose to the Catholic beliefs; Rome has no commercial ambition to clash with ours. She will come quietly as into a sick-room." He goes on to speak of the great corporations and their rule in business affairs, of the great parties and their tyranny, politically, and argues, from all this, that the old spirit of independence and the conscientious individualism of former days are dying out; so

that, in the future, these peculiarly American forces will not oppose "the encroachment of the Roman Church."

Yet, perhaps, he is too eager in these anticipations and does not take into account sufficiently the silent under-currents of feeling. Much of the submission to the authority of corporations and party leaders is enforced by necessity; the man yields because he sees that opposition is hopeless. But the love of freedom lives within him, all the while, and in religion, which is a matter of heart and soul, he will rebel against any but the most velvety control. Although the great conservative forces of our country are, indeed, beginning to see that even now stronger and more centralized rule is needed, to keep peace among the turbulent foreigners who throng our cities, and to control elements like those brought to light in the recent "strike" and its attendant rioting in St. Louis, yet they are hardly ready to apply the same remedy when needed in Church government. Freedom in Christ is still their watchword.

Nevertheless, as these sensible middle-class voters are learning that freedom is not only compatible with a rule strong enough to preserve order, but that this very freedom, itself, is impossible *without* such rule, so these same people may be led to see that a strong central authority, like that of the Papacy, tends, on the whole, to an evenness of discipline strangely favorable to spiritual freedom. Foolish opinions are repressed by it, sound men advanced, the finer and higher enthusiasms trained up from bud to blossom. Nor is their own experience to the contrary. The Episcopal authority does not crush the Methodist—he likes it, rather!—nor does the Anglican complain of his Bishop. Why, then, should either object to the rule, fairly administered, of a Catholic Archbishop or Apostolic Delegate? In point of fact, the foreign or Italian element, as represented in the Papacy, seems the real ground of objection to it. An *American* Pope, ruling precisely as Leo XIII. is now doing, would be honored and revered by the whole American public. Witness the universal respect shown, and honestly felt, for Cardinal Gibbons. It is not *the* Church, but an *alien* Church, that the American cannot receive. Convince him that she is the "Holy Church throughout all the world" and he will put his interests, without fear, into her hands.

The same distrust of Italian authority as a foreign element—a foreign *political* element, moreover—prevails in England. Ancient hatreds of Spain and Italy still live in a British bulldog prejudice against the influence of Rome. Yet all agree

that there is marvelous and perpetual skill in the steering of the Barque of Peter. "Those old hands have a strength and their softness a touch beside which the young are rude and incapable," declares Mr. Sedgwick. Besides, if the religious world is to have a center at all, that center is naturally Rome. The recent effort of the English Church to have the Archbishopric of Canterbury made a point of unity for all Protestant Episcopalians was frustrated by the American bishops, who preferred to keep their independence. The truth seems to be that any artificial concentration holds within itself the seeds of failure. Dissensions and divisions are sure to arise; and the clash of interests, in that event, would be too great for a self-appointed, and therefore feeble authority. To the ancient Head of the Church, divinely appointed and divinely strengthened, the world must still turn. Even the *Churchman's* writer sees this. He says: "Our 'imperial destiny' must at last lead us back to our mother Church. Can you doubt that, in spite of apparent obstacles, the day of reunion is coming nearer every decade?" "Now, is it probable that this"—the matter of the Papal supremacy—"which logically belongs to the perfection of the Roman or Catholic principle, will be permitted to keep us apart very long? Is it not certain that when the imperial principle in our own Church becomes so strong as to demand some centralized expression of the greatness and the unity of the organization, we shall look to *the sacro-sanct figure enthroned in the Vatican* rather than to any Lambeth Conference papacy?"

That there is some demand of this sort the English movement for aggrandizing the Primacy seems to prove. The Anglican body, rent in twain between Church and State, divided against itself by internal dissensions, a prey to secular attacks, which may end in Disestablishment, and that soon, would be glad of some authoritative control, some voice of power to order these irritating issues and say, "Peace! be still!" The wish for such a voice can only be met at Rome, since the only such voice which the world has ever heard with any adequate recognition is that of the Papacy.

Of course one great reason for this recognition lies in the fact that the Catholic Church is not an accretion, but a growth—an evergreen tree, with its roots in the ages. Herbert Spencer states that the process of evolution is "from heterogeneous homogeneity to homogeneous heterogeneity." This is exactly the history of the Church. A writer in the *Freeman's Journal* says: "Protestantism cannot claim a continuous and progressive development. The marks of its lowly origin are still upon it. *The*

sects multiply by simple fission. There is no harmonious and co-ordinated action among its members. It remains to-day what it was in the beginning, a protest against the claim of the Church to infallible authority in matters of faith and morals. But the Catholic Church, on the other hand, has grown from a simple, living, spiritual organism to an immense, highly differentiated body of many members, yet all subordinated and unified by that great sensorium, the center and heart of Christendom, the infallible teaching authority of the Church." As Mr. Mallock writes, "The Church of Rome is a serio-spiritual organism developed in accordance with the laws of organic evolution."

In all the above, two points, however, are to be considered : The Protestant objection is not so much to the Church's authority as to her alleged *misuse* of that authority, resulting in a kind of practical corruption, against which the Protestant Reformation was directed. Secondly, the fact must be recognized that although the sects multiply "by simple fission," still they do multiply. Some kind of strong religious vitality, therefore, in some way inheres.

The authority of the Papacy, as used to limit speculation in matters of belief, is more of a blessing than the secular world is inclined to admit. Apart from the inestimable advantage of preserving the original deposit of truth, it is a great thing to shut out extreme error, the kind, we mean, that rests more or less on wild, absurd and eccentric ravings. That such fanatic falsities *do* excite the credulous, draw multitudes of souls away from the ancient solemnities of truth, is beyond doubt ; and this, too, in our own really intelligent and usually sensible communities. Some are Shakers, some receive the Book of Mormon, following Joseph Smith, some, again, the Celestial Arcana of Swedenborg or the tenets of Spiritualism, while some abide by Mrs. Eddy and blow the trumpet of Christian Science. Looking at it all, what sane person can reasonably doubt that a calm, central authority of the wise and gentle kind, saying to these bewildered ones, "This is the old way, walk ye in it! For the angels of God are your van and rear-ward! False prophets must needs come, as is written; but go ye not therefore after them!" would have been a blessing, a real power of divine guidance? What intelligent and judicious Protestant can help seeing that such intervention would have been a real kindness to these people, a practical benefit to the saving of their souls?

In this matter of practical adaptation to human needs, the Church of Rome shows many points of strength. The experience of the ages has brought her wisdom, though it remains to be seen how that wisdom will meet and grapple with to-day.

For the general spread of secular learning, the power of the press and the altered political conditions that accompany popular rule, create new issues wherein the Protestant rejoices, believing that he alone can control them. Honestly believing, too, that the old Church has so tied herself, hand and foot, to the old *régime* as to have become crippled, powerless to touch the new forces with her atrophied fingers. But, as Mr. Sedgwick sees, her power of adaptation meets the charge that she lacks flexibility. She has met changing conditions many times and moulded the molten metal. And who shall say she will not do it again? Her success is possible, at all events; depending largely, also, on her course of action in these United States.

Of her general adaptation to mankind there is little question. For the ignorant, the heathen, the half-taught and all of limited intellect, her object-lessons and beautiful simplicities of teaching are precisely what is needed. The crucifix, telling the story of the God-man, and a simple catechism give the essence of Christianity. With this and the sacraments she converts the nations. Her grandest success is in the missionary field, and it should be remembered that the great masses of men in every land form a missionary field "white to the harvest." For the cultured few she has forces of highest and finest touch. Not only theologies complex and beautiful, taxing the keenest intellect, but a world of vital thought for the thinker. Pascal, Fenelon, Bossuet, Dante, Newman, Faber, Thomas-a-Kempis and Saint Theresa! Cannot the power of these souls be brought to bear afresh on the souls of their fellow-men? Why should not the Catholic Truth Societies take up this work instead of circulating tracts, many of which are merest "milk for babes"? For, in point of fact, even the ignorant and thoughtless feel greatness as by instinct, and mentally respect it. It is no disadvantage that our general teaching in the schools, public and academic, eschews the works of these men as too profound or too Catholic for its purpose. As something unfamiliar, something that has not been hammered into the unlucky heads of youth, it will have far more success with the great American public, which makes sharp demand on every teaching body for its *best* and will take nothing less. That public is bright enough to feel the touch of this higher Catholicism when the touch comes, and right-minded enough to give answer.

That many Catholic customs, also, of the practical kind, are well adapted to the United States and to the present generation, actual fact indicates. The general observance of Christmas and Easter, the increasing use of Lent as a time of prayer and of Good Friday as a day of penitence by various Protestant

bodies, the growing practice of retreats for the clergy, the formation of Protestant sisterhoods, a deepening reverence for the Holy Eucharist, less of the old-time Puritanism in keeping the Lord's Day, leading many to the Catholic idea of its observance as the real "golden mean" between over-severity and criminal negligence. These, and a hundred other things that might be adduced, go to show that Roman Catholic and Episcopal usages commend themselves more and more to the community as the years go by. And this, too, without discussion of doctrine at all; we might even say, with its tacit acceptance. "These are good, practical, religious ways," says the average man, "and work well!"—which is all he takes into account.

A similar practical trend is affecting the clergy. Says the *Churchman* writer, "Our theology, under the teaching of the Catholic school, has ceased to be abstract: it has become institutional. We no longer preach about Resurrection, but about Baptism. It is the Holy Communion, not Justification, that we think about. We have no doctrine of the Atonement, but we hold three hours' services on Good Friday. The old theology rose out of individualism. The imperial Church"—the "Church of the Future," of which he is writing—"will require only a very simple one. Metaphysics belong to Geneva, to Edinburgh, not to Rome." Further on, he thus discourses on the worship of the future. "The Church will have more ritual, but it will be less ritualistic. There will be less formalism than is found to-day, for as life grows in the power to spiritualize the wonders of nature into wonders of grace, as the interpretations of human experiences become a part of the liturgy of the human heart, the devout spirit will be able to clothe its devotions in the richest and noblest art forms. Thus the most gorgeous rituals will be found consistent with the deepest spirituality." Plainly this clergyman is for adopting Catholic ways and sees the beauty of Catholic ritual. Yet, on the dogma behind those ways and under that ritual, he is non-committal, and, in this, like many others among High Anglicans.

Rome has never been behind in practical ways of moulding mankind. She has touched all three of these men, whose words we have been quoting—Mr. Sedgwick the least, though he has said most. She knows human nature, its strength and its weaknesses. She is like a pyramid, broad, yet high. Solid at her base, through making few demands upon the masses of men, but firmly insisting upon these; high as heaven, in her practical enabling power of saintship for the few. With the middle class, the men who float, like Mahomet's coffin, between earth and heaven, her triumphs are not as yet. In this coun-

try, thus far, these people, if religious at all, seem to be Protestants.

Yet the Church, on the other hand, looked at on her supernatural or divine side, glows with a fire of light and beauty ineffable. What more divinely gracious, what more adorable, as the outcome of heavenly condescension, than the constant abiding upon her altars of the Blessed Sacrament, its perpetual comfort to the believer being a perpetual shining, as of sweetly shaded suns ! The Protestant, who simply and honestly does not believe in it—to whom it is merely a preposterous dogma, invented by the Roman priesthood for its own aggrandizement—cannot comprehend how strangely the world would be turned round if he did believe it. A centered worship, nay, a centered world, must come from the presence therein of the world's Redeemer.

The extreme High Church Episcopalians who do, in some dim way, behold His glory, "the glory as of the Only Begotten Son of the Father, full of grace and truth," cling to their beautiful vision and will not let it go, till, like Jacob wrestling with the angel, their desperation wins its blessing, while their diocesans and their fellow-priests honestly wonder at their seeming infatuation. It is that these souls have fallen in touch with the Divine ; therefore, everything else falls away before it !

The awe of it, the beauty of it, the nearness of that shining light which Moses saw in the burning bush, these are all irresistible. How should the mortal called of God to draw near unto Himself stop to hear either disapproval or objections ! The whole world crumbles away. Even Saul of Tarsus dared not kick again "against the pricks," after he had seen the vision and heard the voice which said, "I am Jesus." Those who have missed the vision are not blameworthy : the responsibility is on the man who *has* seen it—"lest haply he be found even to fight against God."

The trouble with the blinded ones lies in the fact that earth lies nearer than heaven. Your own hand held close to your eyes will shut out the sun. The narrow human prejudice, hugged to each heart, and the imperfections of the Church on her earthly side, seen plainly because close beside us, eclipse her sacramental candles. "She is unspiritual," cries the Protestant, "therefore can have no Divine Light within her, save such as illumines the inner shrine of all pious souls." But this final limiting clause spoils his case. The individual and subjective illumination, which the Protestant never denies, comes to the Catholic through the Blessed Sacrament ; and the caviller must be led to the sacraments by this road. The actual and

objective Presence, as held by the Roman Church, can best be shown him through the saintliness of her saints, even here and now. For there are such, as yet uncanonized, whose light of life shines out above and far beyond all ecclesiastic tyrannies and glitter of vestments. "The king's daughter is all glorious *within*," says the Scripture, and her final triumph, as a Church, is contingent upon this.

Only the conviction on the part of the masses in these United States that the Roman Church is really moved by a spirit of great piety, will bring them to her. They must be persuaded that "her ways are ways of pleasantness and her paths, peace." Therefore Mr. Sedgwick gives a wise hint: "She will come *quietly*, as into a sick room." Certainly, Mr. Sedgwick—if she has any wisdom or expects ever to come at all! And into this sick room, where men are indeed sick at heart and very sorrowful, she must bring spiritual remedies; in fact, is bringing them, even now. "It"—the Papacy—"can use all its great power," says our author, "to increase the nobleness of life. The Church will not seek to benefit American Catholics at the obvious expense of American Protestants: it will seek to *win the confidence of the nation*." "A *ministering* church will receive unexpected friends." This last sentence is the key to the whole situation. The good citizen of the United States respects goodness. He esteems it wherever or in whomsoever it dwells. He knows its rarity; nay, even the bad citizen will touch his hat, so to speak, when he sees true charity—"labor that proceedeth of love."

Yet, here, the Church is a little handicapped. The Sister of Charity he sees but rarely, the nun behind her gratings not at all; so much of her spiritual force, in its higher types, remains invisible. A controversial priest, with "a chip on his shoulder," one or two saloon-keepers or New York "bosses," being much in evidence, shape his impressions of Catholicism. But this same citizen is delighted with the wise and charitable public utterances of Cardinal Gibbons or Bishop Spaulding, albeit he wonders how one and the same Church should contain such opposite types of character and quality. The secular press, moreover, cannot be charged with reluctance to publish the addresses of these finer men; indeed, is glad to do this with kindly comment. Thus, again, a revelation comes to thousands of readers—the very revelation which they need.

The Church should give the American people its spiritual best. They are not like the dull foreign masses, but very appreciative. She should give it freely and generously, give it through the secular press, if need be—Catholic papers are discriminated

against and go unread—give it *everywhere*, “sowing beside all waters,” and the harvest will surely come.

The beauty of holiness, of saintliness and self-sacrifice, shining as all good deeds shine “in a naughty world,” will light up these United States with its altar glow, from Maine to Oregon; and, if this light be in the Catholic Church, nothing can quench it. Such a Church will stir no opposition, and her acceptance by the American people be neither reluctant nor sulky; for they will have learned to love her. And this hinges not at all upon fine churches or pomp of outer circumstance, but on the spirit of Catholics themselves. “So run,” saith the Scripture, “that ye may obtain.”

CAROLINE D. SWAN.

Gardiner, Me.

GLOBE NOTES.

As I was absent from the city during the entire summer and for nearly two months, by reason of illness, unable to undertake any serious work, I resolved to make this Autumn issue a double number of the GLOBE; to issue it later than usual and let it stand for numbers 39 and 40, thus ending the first eleven years of its publication and thus concluding the *tenth* volume. I think that, in view of the facts just stated my subscribers will be willing to accept this double number in the place of two numbers and that they will not charge me with dishonesty on this account. Hundreds of times during the past eleven years subscribers have written to me in the kindest terms, asserting that any one issue of the GLOBE was worth the whole year's subscription, and I feel quite sure that the subscribers for this year will not object to receiving three numbers instead of four for this year's output. I have made the present issue for numbers 39 and 40 a little fuller than usual, so as, in some measure, to satisfy all parties.

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At the outset of these GLOBE NOTES it seems almost necessary to refer to the leading article in the June GLOBE, entitled “Mixed Marriages and Others.” Many portions of the article were copied into and commented upon by the secular press in the United States and in Canada, and without disapproval, in fact, with approbation. Many personal letters were written to me by Catholic priests, nearly all of them in a friendly spirit, showing alike their own goodness of heart and a certain appreciation

of the work I have tried to do for Catholic truth in this REVIEW during the last nine years, but at the same time disapproving, some in toto and others in part, of such portions of the article as had impressed them most seriously, and in a few cases showing a discrimination as to parts and the comparative merits of said parts that was a surprise and at the same time a rare gratification to me.

A few priests, acting, I think, with more haste than wisdom or charity, ordered their subscriptions discontinued, but the great mass of my readers and subscribers, while doubtless disapproving certain sentences in the article, have had the good sense not to go off half-cocked in orthodox madness, but like good Christians and good Catholics, and in view of the good work credited to the GLOBE these many years, concluded to pass in charity and in silence the rather startling assertions of liberty which the article contained.

One or two writers of the personal letters indicated, while strongly asserting Mr. Thorne's "ignorance of Catholic doctrine," at the same time proved their own ignorance alike of Mr. Thorne and of the article in question. It is an absolute law of all worthy criticism that the critic or would-be critic must first understand the production of the author or writer criticised, must enter into his spirit and comprehend and give due credit to his point of view. This my critics have not done; and I am too old and there is too much important work to be done in this world for me to take up my time in personal correspondence with persons concerning my doxy, their doxy, or what in their infallible omniscience they choose to call Catholic doxy or orthodoxy. When, however, said would-be critics write their puerilities in the public press and so misguide the readers of these esteemed publications, it becomes in some sense a duty to contradict and expose their errors.

In the *Review*, St. Louis, July 12th, my venerable young friend, Arthur Preuss, complains of the article in question as displaying "such an appalling ignorance of the most elementary principles," etc., etc. Now, Mr. Preuss knows very well, as well as I know myself, that this appalling ignorance does not exist in the editor of the GLOBE REVIEW, hence I denounce this so-called criticism as alike false to the facts, without any attempt to comprehend what Mr. Thorne did say, hypocritical in its assumed superiority of knowledge, discourteous in its relation to one who has time and again emphasized the editorial ability of the *Review*, and impertinent to the core. But what can we expect from Catholic editors in the way of courtesy or civility?

In another respect Mr. Preuss commits an unpardonable vulgarity. Speaking of the more personal portion of the article in question, he says: "Describing, we have no doubt, his own case and that of a gifted lady contributor to his magazine." The unjustifiable coarseness of this reference—though not so intended—must be evident to all readers. There has been no public or other announcement of Mr. Thorne's engagement to any gifted lady contributor to his magazine. There have been and there still are several such gifted contributors, and whatever may have been the jealousies of Mr. Preuss, or whatever may have been or may still be the unbounded benevolence of his designs or plans or purposes regarding Mr. Thorne's marital bliss with any lady contributor to his, Mr. Thorne's, magazine, we respectfully suggest to our venerable young friend, Mr. Preuss, that it is none of his business who Mr. Thorne may choose for wife; that as he, Mr. Preuss, had no reliable knowledge on this point whatever, the "appalling ignorance" displayed in this expression is about equal to its appalling vulgarity, and I trust that my venerable young friend will pardon me for suggesting that before he again applies his gigantic and really quick intellect to the work of social and marital prophecy he will persuade the Holy Ghost or some other reliable guide to give him a tip on the prophetic office. Better still, my dear young friend, before speaking of the private affairs of a gentleman, above all before associating his name with that of any lady on earth, consult the gentleman himself. But how can we expect a Catholic editor to know anything of the laws of etiquette or of social life?

Mr. Thorne has occasionally given hard hits for certain hard heads of this description, and he expects, as far as he himself is concerned, to receive such replies as are sure to be characteristic of each editor in question, each serpent hissing his own venom and flinging such mud or intelligence as his own soul is composed of, but in the name of all that is honorable and sacred in life spare all personal references to the ladies.

In truth, Mr. Preuss's vulgarity is more than vulgarity, it is an infamous presumption. It presumes to choose a wife for the editor of the *GLOBE REVIEW*, and that shall no man do. No editor, no priest, no prelate, not even the pope himself; nor shall any one of them or all of them together have anything to say in the matter whether the wife shall be young or old, Catholic or Protestant, contributor or on contributor; and if Mr. Preuss or his fellow-wiseacres of the Catholic hierarchy of humbugs should presume to interfere with Mr. Thorne's known right to act as he pleases in such choice, or to make any serious

trouble on account of his choice, Mr. Thorne would leave the Catholic Church as quietly and as conscientiously as he entered it, and rest in the as yet never disturbed personal relations with his one and only Master—Jesus of Nazareth, the Son of God.

In one of the kind letters referred to it was assumed that my article was all wrong and I was requested to make proper reparation for the scandal this article had created. In reply to this I have to say that the article was not all wrong, was wrong only in one or at most two of its unguarded statements, that I am ready to prove this to proper authorities, and further that, as soon as proper reparation is made to the gentleman whose case was presented in the article in question, for the brutalized ecclesiasticism, the hypnotized duplicity and the accursed unfairness and hypocrisy of the idiot who made upon him the demands mentioned, just so soon will the editor of the *GLOBE REVIEW* make any and all reparation that the Church in its proper authority shall demand.

Nor will Mr. Thorne appeal the case to any other tribunal than the one already familiar with the facts, feeling satisfied in his own conscience, and also as to the authority of the Church already in his possession.

In the article in question I refrained from going into detail, *first*, because I dislike details in a case where they are sure to be offensive to the parties criticised; and, *second*, because I take it for granted that most of my readers have enough details at their tongue's end to confirm the truth of my general position. In the present issue I give an article by *Sacerdos*, still further opening the subject, and I respectfully suggest to those ecclesiastics who may have resolved to send the editor of the *GLOBE* to hell for the sins of said article that they had better gather their own cassocks about them carefully and walk circumspectly, lest perchance they themselves in their boundless confidence and their insufferable tyranny may slip and fall into such hot corners of purgatory as to make them think at least of hotter corners elsewhere. "Saints tumble to earth with so slight a tilt—you know the old adage, watch and pray."

In *The Review* for August 23d, J. T. Meifuss undertakes to slay Mr. Thorne with his own weapons, quoting some worthy passages from an article of mine published in No. 2 of the *GLOBE REVIEW* nearly eleven years ago. This is not a bad method of refuting a careless writer, but Mr. Meifuss has not read the No. 2 article as carefully as the author of it, and he counts without his host when he calculates on catching Mr. Thorne in serious contradiction or in inconsistency.

Both the article in No. 2 and the article in No. 38 were written

out of or in a passion of righteous indignation, and Mr. Meifuss shows poor perception when he attributes passion only to the June article. Each article was red-hot with indignant passion. In the first instance this passion of indignation was manifested toward all advocates of loose theories of easy divorce, and especially to our so-called courts of law, in their infamous presumption in assuming the right to divorce any married people whatsoever, or even to put their accursed hands to the dirty work. In the second article this passion of indignation was manifested toward a certain contemptible ecclesiastic, who presumed to bind a gentleman otherwise and absolutely free, by a lot of impossible, unjustifiable and damnable conditions, which conditions have no root, basis or groundwork in the laws of God, of nature or of society.

Again, Mr. Meifuss is utterly wrong in presuming to prove, while he does not prove, that the two articles were in any way contradictory. Both hate divorce and plead against the use of it. The article in No. 38 takes the ground that wilful and deliberate desertion, persisted in—the courts say for two years, but I would make it five or even ten years—is *de facto* as it is *de jure* an absolute annulment of the marriage bond, and that, as per Paul, in such cases the deserted party is *free*, free every way, and hence has an absolute right to marry again.

Touching this point, the article in No. 2, page 114, speaks very plainly as follows: "To the question, Have divorced persons a right to marry again? I unhesitatingly say that the whole entailed guilt of divorce rests with the party or the parties seeking it; that no blame should attach to the party opposing it; and hence, that the man or woman divorced against his or her will has a perfect legal right to marry again," etc.

This puts No. 2 in harmony with No. 38, and proves Mr. Meifuss to have been entirely too previous in his shrewd game.

In No. 38, but utterly without passion, Mr. Thorne claims St. Paul as favoring this view of the case—a point not made in the article in No. 2, because Mr. Thorne felt no need of St. Paul's aid in that argument, and though always a profound admirer of St. Paul, did not then credit him with the same authority as he gladly allows him at this day. At heart, I know that I am one with Christ, with St. Paul and with the true heart and mind of the Church in this, as in all matters. And I have no desire to pose as a rebel or run any opposition course; but if the true Church turns her false servants upon me and commands my obedience to their commands, I simply say, gentlemen, I will see you later.

It is with mingled pain and pleasure that the editor of the *GLOBE REVIEW* speaks of Very Rev. A. O. Walker, O.P., whose death, during the past summer, was announced and generally commented on by the Catholic press of the country. *The Catholic Columbian* of June 30th announced the event in the following words:

"Last week's *Columbian*, containing the announcement that the Rev. A. O. Walker, O. P., had been stricken with apoplexy at St. Joseph's Priory, Somerset, Ohio, Tuesday evening, June 19th, had not yet reached our readers, when, at half-past four o'clock Friday afternoon the venerable priest, who had lapsed into unconsciousness shortly after receiving the last sacraments on Tuesday night, quietly passed from this life, surrounded by his religious brethren who, according to a Dominican custom, recommended his departing soul to the protection of the Blessed Virgin as they softly chanted the anthem *Salve Regina*. Until Sunday morning his remains lay in St. Joseph's Church, where they were watched over by novices, who kept up an uninterrupted recitation of the Psalter until the entire community chanted the Office of the Dead immediately before the celebration of a solemn High Mass of Requiem."

Then follows a sketch of the life of the priest, with various comments upon his labors. We will not repeat or go into them. My interest in Father Walker is two-fold; *first*, that he was an American priest, of whom, in my judgment, we have too few in a nation with such a large and growing population, all desperately American; and, *second*, that years before I was received into the Catholic Church he was interested in and a subscriber to the *GLOBE REVIEW*.

About eight years ago, while Father Walker was Chaplain of St. Clara Academy, Sinsinawa, Wisconsin, and after various correspondence, he cordially invited me to visit him at said place, and I went, not knowing, at the time, that I was about visiting one of the most intelligent and progressive religious communities in the United States. It so happened, through repeated delays on my account, that when I arrived at Sinsinawa Father Walker was absent on a visit and so I, an utter stranger to the ways of convent life, became really the guest of the good Sisters themselves. After certain preliminaries, however, they domiciled me in the little Father's house, apart from the convent buildings, and treated me with such kindness that it seemed to me the very angels of heaven—which they really were and are—had become my guardians and my friends.

After a few days Father Walker returned to his duties, and for several weeks we became daily associates. We talked theology,

philosophy and the beauties of the Catholic Church, and the good Sisters, I doubt not, offered their earnest prayers for my "conversion," which, from the Catholic standpoint, took place, and on Pentecost Sunday of the year 1892 I was received into the Catholic Church in the beautiful little chapel of the Dominican Nuns of Sinsinawa, Wisconsin.

Naturally, therefore, my interest in this good man is more than common, as is also my interest in the Dominican Fathers and the Dominican Sisters throughout the country.

As years go by the frictions of life sometimes become more prominent than its gratitudes and its joys, and in these years I have learned, perhaps too freely, to criticize the personal infelicities, rather than to dwell upon the beauties and glories of the Catholic faith, but my gratitude to and my love for the people mentioned have never changed.

* * * * *

China has been outraged by the murderous and wanton attacks of so-called Christian civilization, but at this date, September 15th, 1900, she is not partitioned and there is some prospect that the national wild beasts of Christendom will take to fighting among themselves. This is sure to be the end of the infamy any way, and the sooner it comes to this the better. Here is a tabulated record of our outrages, copied from *The Literary Digest*, August 25:

"May 29. Marines were landed from the war-ships at Taku, consisting of 350 officers and men, 61 of whom were Americans. They proceeded by special train to Peking to guard the legations.

"June 3. The Boxers destroyed the railroad from Tien-Tsin to Peking, and communications with the legations were interrupted, entirely ceasing June 24.

"June 11. The chancellor of the Japanese legation was killed by the Emperor's guards, organized by Prince Tuan, head of the Tsung li-Yamen.

"June 11. Admiral Seymour started from the coast with a column consisting of 915 British, 350 Germans, 300 Russians, 158 French, 104 Americans, 52 Japanese, 40 Italians, and 25 Austrians. He went as far as Tang-Fang, about half-way to Peking, and was forced to turn back.

"June 16. First report of the murder of Baron von Ketteler, the German minister in Peking.

"June 20. Bombardment of legations begun by Chinese troops.

"July 5. Circumstantial details of the death of all the members of the legation were published in unofficial despatches, which were not disproved for several weeks.

"July 10. Edict of Chinese Government, dated June 26, received by the various powers, looking to amicable arrangements of some sort through Li Hung Chang.

"July 13. Attack by allies upon Tien-Tsin, and capture of native city the day following.

"July 16. Bombardment of legations in Peking ceased and armistice begun.

"July 20. First message received from American Minister Conger, through Chinese Minister Wu Ting Fang in Washington.

"July 29. Chinese imperial edict declaring legations to be held as hostages.

"July 31. Second message from Minister Conger received.

"August 4. Allied forces captured Pei-tsang after hard fight.

"August 6. Chinese routed at Yang-Tsun.

"August 12. Occupation of Tung-Chow.

"August 14. Allies entered Peking."

On September 1st the *New York Journal* gave its entire first page of picturesque display heads and head lines to the following effect. "Hay Out—Root In," the secret meaning of which was, that by certain trickeries not yet explained Secretary of War Root had taken advantage of Secretary of State Hay's temporary illness to take Mac, of the White House, by the shoulders and turn him square around from the friendly attitude this government has maintained toward England for the last two years and commit the government to a queer sort of an alliance with Russia, whereby Russia agrees to say or do as she pleases, especially as to evacuating China, and America agrees to do as Russia does; that is, for the sake of what is supposed to be the Irish Republican vote in the coming election, the McKinley government, by virtue of what is supposed to be the astuteness and shrewdness of Mr. Root, has made a laughing-stock of seventy millions of Americans, placed this government in a position of playing cat's paw or kitten's paw or general lackey to and for Russia, and so has made it almost certain that the so-called union of the powers against China will come to a speedy if not to a bloody end. In one sense this will prove a good move, though not at all in the sense that Mr. Root meant that it should. In fact, it would take twenty Roots and Hays combined to make one good diplomat. These men have neither the brains nor the training for such work. They simply have a dash of American smartness and a boundless universe of self-confidence.

It looks to me as if Russia, envious or jealous of the dominating power sure to come to Germany in Chinese affairs by the

choice of Count von Waldersee as general of the allied armies—a choice made when it was supposed there was serious work to do—had prompted the black bear of the North to stay the bullets of the huntsmen and give up the fight under such conditions—simply this and nothing more. Russia is always near enough to China to take advantage of that fact, but why give Germany corresponding advantage. If the proposition made by Russia to evacuate Chinese territory had been made on grounds of humanity, or out of any sense of justice to China, and if Mr. Root and Mac of the White House had consented to the proposed alliance with Russia on that ground, it would have been and still would be a good thing. For having wantonly destroyed two cities and many thousands of lives in a bloody and mercenary advance upon China, that was unnecessary except to save the few diplomats that were never in any serious danger, it was surely human, diplomatic and humane to stop the butchery and send Waldersee back to console the mighty Emperor of Germany, instead of making him active and commanding general of the combined murderers of the civilized world, so-called. But there was no motive of humanity in this movement and McKinley will not gain votes by it, though the movement may lead to such international jealousies as may make our long-expected, world-wide war inevitable.

I hold that China is a more civilized empire to-day than the United States. Every intelligent observer of events is aware that China had not given the United States any offense when our first sixty-one marines started on a wild scare warlike advance into Chinese territory. No American had been shot or injured anywhere in China at that time. Our act was simply a brutal, wanton act of insult, war and outrage, and now we shall soon discuss what indemnity we shall claim from China for allowing our marines, and, later, our soldiers, to murder Chinese subjects and destroy Chinese property. Talk of Christian civilization—it is the most brazen bully out of hell.

I have read stacks of newspaper trash as to the cause of this muddle. There are three causes: first, the selfish, land-grabbing, stealthy, commercial and stealing way of so-called Christian missionaries, who have been going to China for hundreds of years to convert or, rather, to divert the wealth of China into their own pockets or the pockets of their pals in our various Christian nations, thereby creating, first, a disgust and a contempt in the minds of Chinamen for our Christian civilization and especially for our Christians; second, an irritation of contempt that leads in many cases, as in Turkey, to local troubles. From all of this wrong-doing and consequent irritation and from

these local troubles, as far as I can learn, the Catholic missionaries, especially those of the earlier times, are to be held exempt.

Second, the blind tyranny of certain Chinese, princes, kings, emperors and empresses, who, in China as elsewhere, have always thought that their exalted positions, instead of making more emphatic in their lives the ever-present need of acting in all kindness and charity, or at least with justice toward their subjects, have treated them time and again worse than the vilest slaves or the lowest beasts of burden ; this again, reacting upon the envious rivals of said rulers and so dividing the empire into factions such as we have seen and read of in Ireland, England, France, Germany, Italy and Spain, for hundreds of years and in the United States during the past fifty years.

Third, the organization of bands of disgruntled subjects under various ambitious leaders until, as was the case in this country from '60 to '64, outsiders hardly knew whether Boxers, under Jefferson Davis and General Lee, or Bruisers, under Abraham Lincoln and General Grant, were masters of the United States—and in that mill lots of missionaries were killed. Now suppose that all the nations of Europe and Asia, finding a few of their adventurous subjects that had come over here for any purpose, in danger, had resolved to combine against this country, to treat us as if we had no government, to march simultaneously on New Orleans, New York and Boston. Well, I fancy there would have been a second and a third Bull Run, until neither Abraham Lincoln nor Jefferson Davis would have known where the government was or who was president. But this was just the case with China when the great and immortal humbug Admiral Seymour, U. S. A., started June 11th with a lot of other idiots to annihilate China and was forced to turn tail and go back for heavier forces.

A curse upon such pretentious humbuggery. And may our marines and our generals get more than they want of it before the business is done with.

It is too early at this writing to say how the allied forces will or may combine and divide. We were the first to rush into it without reason, and we may be the last to get out of it—unless Mr. Bryan is elected—in which case I trust our imperial ape will cease to chatter, and that Admiral Seymour and other fools may be retired and all to immense advantage.

On September 24th the *New York Journal* had the following, in big lines : "We, with Japan and Great Britain, will control in China. Powerful fleet of United States war-ships is ordered into Asiatic waters—Triple alliance is suggested."

The Russian alliance only lasted long enough to sell a few extra copies of the *Journal*, and then we were treated to a renewal of the Anglo-American alliance, this time including Japan. Now this is all more natural and more probable than the Root affair. But in any case, it is to nobody's interest to have China partitioned, and it would take several of the nations of the world about twenty years to cut deep enough below the surface to make a lasting impression. China is a far more intellectual nation than any nation of Europe or than the United States, and she may learn to fight before long.

* * * * * * *

But our Philippine fiasco is still the master-stroke of American duplicity, incapacity and infamy, and the plot thickens as the facts come out. We copy the following from the *Literary Digest* of August 18th of this year :

"The government of the United States, through its representatives, both at home and in the Philippines, has more than once denied the charge that any promise of the independence of the islands was made to Aguinaldo and his compatriots as the price of co-operation with the Americans in their war against Spain. Mr. Richard Brinsley Sheridan, an English barrister, is the author of a book entitled 'The Filipino Martyrs: or, A Story of the Crime of February 4, 1899,' in which he speaks as an eye-witness of what took place at that time in the Philippines. According to Mr. Sheridan, not only did Generals Merritt and Otis refuse to fulfil the promises made by Admiral Dewey to Aguinaldo, but the Americans provoked and began the war with the Filipinos on the night of February 4, 1899.

The fact that Admiral Dewey had no men to land and seize Manila made it highly necessary for him, says Mr. Sheridan, to take Aguinaldo to that city "to secure the co-operation of the natives." While in Hongkong, the admiral sent two of his captains ashore in citizens' clothing to communicate with the Filipino Junta and to ask that Aguinaldo might go to the Philippines. The Junta, thinking these officers might be Spanish spies, refused to talk with them, but sent two of its members, Señors Sandico and Alejundrius, to see Admiral Dewey on his flagship.

What took place at the conference is described by Mr. A. H. Meyers in his pamphlet "American Transgressions in the Philippines." Mr. Sheridan quotes Mr. Meyers as follows:

"I am informed that Dewey said to them that he wanted Aguinaldo and the other Filipinos to go with him to the Philippine Islands to induce the natives to rise in rebellion against the Spaniards and co-operate with the American forces to fight

Spain. The Filipino representatives stated at the time that they had no arms, and Admiral Dewey replied that the American Government would furnish them with all the arms and ammunition they would require. The question was then asked: 'What will be our reward?' and Dewey replied: 'I have no authority; but there is no doubt, if you co-operate with and assist us by fighting the common enemy, that you will be granted your freedom the same as the Cubans will be.' "

Aguinaldo then being in Singapore, United States Consul Pratt was asked to have him proceed to Hongkong. He did so, and for doing it, Mr. Sheridan says, the American Government dismissed him in order to make a scapegoat of some one for its own vacillation. Mr. Pratt told Mr. Sheridan afterward that he lost his office for doing as he was commanded.

But for the assistance of the Filipinos, Mr. Sheridan thinks that the Americans would have had a terrible job in taking Manila and the islands from the Spaniards. He gives a number of instances to show that Dewey expected the Washington government to grant the natives all he had led them to expect. Dewey saluted the Filipino flag time and again, and permitted Aguinaldo to capture and hold seaport towns. When General Merritt arrived, there was then little more need of the service of the Filipinos. They had finished their dangerous work, and General Merritt refused to receive Aguinaldo or to take any notice of him. General Otis treated him in a similar manner.

General Merritt, moreover, we are told, was guilty of a wanton and wholly unnecessary sacrifice of life in taking Manila. The capture of that city is characterized as one of the most disgraceful farces in the history of war. There was a complete understanding between the American and Spanish officers that each army was to fire a few volleys into the air, the Spaniards were to run up a white flag on Fort St. Antonio and the Americans were to march into the city. But the necessary orders were not given to the right wing of the American army, or were miscarried, and this wing, including the men of the Astor Battery, armed only with revolvers, was pushed forward with the order to charge, and soon found itself mixed up in actual warfare. The American officers, for the sake of promotion and glory, decided that some of their men must be killed, and news was sent to the United States of a great battle. Whereas the Americans should have taken the city without the loss of a man.

Mr. Sheridan charges that General Otis and his officers induced the press of Manila to provoke frequent alarms among the American soldiers and to excite them against the Filipinos.

This campaign of excitement and alarm was deliberately planned. In regard to the beginning of hostilities on the night of February 4, 1899, Mr. Sheridan says :

"It was well known to the residents of Manila, and admitted by the Americans, that the first shot was fired by them [the Americans], with the result that large numbers of men, women and children were killed. The Americans in forty-eight hours slaughtered more people than the Spaniards did in two centuries."

From one of the semi-official Manila journals, the following is taken :

"On the same date, the 4th, the American reinforcements arrived. No extraordinary or sudden movement of American troops occurred at the time of the outbreak, which clearly indicated that all the foreign forces occupied positions previously assigned to them. On the strength of the American word, General Ricarte, Commander-in-chief around Manila, and Colonel S. Miguel, commanding the Mariquina and San Juan regiments, were at Malolos, attending a conference with the President, all of which is well known to Mr. — (an Englishman)."

This Englishman was Mr. Sheridan himself, who was at Malolos on February 4, and was received by Aguinaldo in his official residence. The latter had a cabinet and council meeting with his generals. "He told me," says the author, "that he considered the suggested form of independence before referred to, and that he and his colleagues were satisfied with it." This form of independence was a proposition made by some one that the Philippines should be governed somewhat as Canada is governed.

"We returned from Malolos at 6 P.M.," Mr. Sheridan continues; "we left there all of Aguinaldo's principal generals and supporters. This I can state absolutely, because most of them we saw shortly before our return." He and his party that evening attended a circus close under the Filipino lines near Manila, and while there learned that the American army was under arms. He was much astonished to hear this, as he knew beyond doubt that the Filipinos intended no attack. He says that there were a large number of American soldiers under the circus tent, and that during the performance a soldier rushed in and shouted, "Prepare, the rebels are upon us!" This alarm created a panic, especially among the soldiers, who rushed out in great confusion. The manager of the circus went out and returned, saying it was a false alarm, and the circus went on; but soon Mr. Sheridan heard volley firing and bullets whistling through the tent, and knew some serious action had com-

menced. The fact that the Filipinos were very short of ammunition, and, chiefly on this account, had to retire, is cited as strong proof that they were not expecting a battle.

Despite Mr. Sheridan's severe criticisms of the Americans, he pays high tribute to the courage of the American soldier on the battlefield, saying that it made an Englishman proud to feel that these raw volunteers belonged to his race.

A pamphlet dated "Toronto, June, 1900," and signed "For the Central Filipino Committee, G. Apacible," contains a strong plea for peace with independence for the Philippines, offering to "pay back to the United States the twenty million dollars paid by them to Spain," and to "grant to the United States whatever space is reasonably necessary for coaling stations outside of our established cities." The pamphlet says, of the relations between the Filipinos and the American troops:

"From the outset our country took sides with the United States in the war with Spain, and we marched proudly with your sons as comrades in arms, as soldiers in the same cause, to victory. At all times during that war, and for months afterward, the civil, military and naval authorities of the United States caused us to hope for independence. Papers and pamphlets advocating this ideal were published in Manila under the protection of the United States authorities: with their consent the revolutionary army had been conquering the Spanish positions and establishing in them provincial governments dependent on that of the Philippine republic. America was then a great republic, releasing the Cubans and the Filipinos from the iron grasp of an imperial government and conducting them to emancipation and freedom; and our people hailed the Stars and Stripes as an emblem of freedom, as the token of liberty for the living and the badge of honor for the patriot's dead. With renewed energy, with proud alacrity, with fearless determination they pressed on, side by side with your noble sons, to the end. What reward did we get? Did the expected freedom come to us? No! As a requital for our sacrifices and as a reward for our loyalty, subjugation is offered to us instead of freedom. We may have a colonial government of the United States, administered in a foreign language, instead of the colonial government of Spain, which, at least, was administered in a language already known to us and which we have made ours. We are to have a colonial government which will deny us the citizenship of its nation. In spite of their imperialistic tendencies, the Spanish government never went so far as to deny us citizenship!"

When we add to these facts, showing the brutal deception and treachery of Dewey, Merritt & Co. toward Aguinaldo and the native Filipinos, the infernal looting of churches practised by the American generals and the American soldiers in their tramp over the Spanish civilization of the islands, and when we still add to all these dastardly acts the final programme of Protestant American hellishness, to rob the religious orders, founded by law and gospel in the islands, of all their land and estates and expel the monks themselves, and when we remember that under the tutelage of these religious orders the civilization of the Filipinos the day Dewey landed there was superior every way to the civilization of New York, Boston or Philadelphia at the same hour, we get some idea of what liars, rascals of the vilest kind, thieves and damnable scoundrels the Americans, wherever they get a chance, are sure to be.

I have no doubt that such religious orders were often tyrannical, overbearing and perhaps at times unjust in their demands upon the Filipino people. That is one of the blunders of all men in power, and the spirit of Christ is not always strong enough to protect his own priests from this natural tendency to injustice.

But are not Hanna & Co. unjust? Unless all the records are wrong said Hanna & Co. are the basest scoundrels, and what do they give the American people in return? A higher and purer religious civilization or the swift damnations of hell? So whether in Cuba, Porto Rico, the Philippines or in China, the American eagle is a carrion bird plucking at the vitals of the soul of mankind.

* * * * * *

During the past three months two tremendous catastrophes and afflictions have visited this land, and almost simultaneously. *First*, the coal miners' strike in central Pennsylvania, whereby some 120,000 miners and laborers in the coal mines of that State, representing nearly all the anthracite coal interests in the State, have laid down their tools, ceased to work, for the time being becoming dangerous idlers, at a loss to themselves of about \$1,000,000 a week ; at a gain to the overseers and operators of said mines of a corresponding sum, which sum is being used to hire detectives and sheriffs and so-called military, who are ready to shoot said miners at the slightest pretense, and commit wholesale murder as at Hazelton two years ago, and all this because the coal Trusts, as other Trusts, protected and defended and legislated for by McKinley, Hanna & Co., will not do the simplest justice to said miners, but prefer to rob them, outrage them

and damn them and then murder them, in the name of Republicanism, equal rights, imperialism and the eternal humbuggery known as liberty and equality.

Second, the natural but still more unusual catastrophe whereby a large portion of the city of Galveston, Texas, has been laid in ruins, and according to the latest accounts from five to seven thousand of its inhabitants slain; caught by the wind and waves and hurled to death without warning, without respite and without time or chance for protest to mortal man or the Almighty. A tremendous sweep of fearful death, out-thundering and out-generalizing all the naval and all the military battles of modern times in one master-stroke of fearful carnage.

What can we say to these things? The strike and the losses and destruction of the strike are clearly traceable to the selfishness—the dastardly and inexcusable selfishness—of the loafing, law-protected rich and dangerous wholesale thieves of the land.

The priests in charge of most of these miners' souls know the secrets and the wrongs they endure, but there are always wheels within wheels in every trouble.

An owner of mines in the coal regions afflicted, but a sympathizer with the miners and with God's justice, wrote me recently in substance as follows: The poor men are in the right. They have been preparing for this strike since last spring. They are *systematically* robbed from the day they begin to work till the day they quit work and die. They are ill advised by their own pretended friends, the loafing, do-nothing, so-called Master Workmen of the Powderly and Sovereign kind, who often play into the hands of the operators for personal gain; and there is no remedy but in a finer sense of human justice on the part of the operators, a justice that shall make some approach to the justice of God.

To-day the strike may be for an advance in wages, for less hours of labor or what not, the principle is the same. There are at least six classes of persons interested: 1st, the owners of the land in which the mines are located. These seldom work the mines, and as a rule their sympathies are with the laboring man. They lease the mines to coal companies. 2d, the coal companies, known in newspaper parlance as coal barons. These employ what is known as operators of mines. 3d, these operators, though often in sympathy with the miners, being thoroughly familiar with their labors and their wrongs, are nevertheless employed by the companies and are helpless in any direction except at the dictation of their employers. 4th, the miners, that is, not the laborers in the mines, but the bosses of certain small gangs of laborers. 5th, the laborers employed by

said bosses or miners. 6th, the heart and soul bleeders, the walking leeches, the heads of labor associations who, while doing nothing but living on fat salaries, the contributions of miners and laborers, have it in their power to call what are known as strikes and to put half the interests of the world in jeopardy, and who have done so over and over again, and who are the real mischief-making devils in the present strike.

The blame, first of all and beyond question, is with the protected thieves known as coal barons, companies and trusts, who will not "learn or do justice," but who live in pampered pride and luxury on money wrung from the bleeding veins of the poor. These ought all to be hung; but it is useless to hang every living man of them to-day, for their successors would only be viler than those you hang, and there is really nothing for it but to wait the day when the eternal God shall so rouse the pulpits of the land and the hearts of the poor that they will rise and take the barons and the government that protects them in their own hands, and how much better things will then be may be gathered from the average condition of social life and civilization in France and the United States at this hour. Verily, hell is on top everywhere and there is no help till the mountains fall on us and crush us all.

Next to the coal barons and companies and their protectors, McKinley, Hanna & Co., beyond question, the blame is with the loafing walking delegates of the laboring men, who, if they had intelligence enough and used said intelligence rightly, might bring the operators and coal barons to reason and to terms; but in such case the labors of the walking delegates themselves were ended, for once the companies and their protectors saw that the miners and men understood their power the walking delegate would be seen as the despicable and useless slave of hell that he is and there would be no need or use of him anywhere on this earth.

Just how is this systematic robbery perpetrated and continued from year to year? Listen. In every mining district or country there are company stores which sell to the miners all they have to use in their work and often all that they eat or wear. The miner who employs a gang of laborers to blast, excavate, load and deliver to the mouth of the mines certain tons of coal per day, month or year, at a certain rate, needs powder to blast with, oil for the lamps needed in the work, precisely as his good wife and the wives of the men he employs need flannels and cotton goods for their clothing and for domestic life.

Now the fact known to all the interested is, that these goods,

from a grain of powder to a yard of cotton flannel—without any wool in it—cost said purchasers from 50 to 100 per cent. more than said goods are worth, that is, more than the same grade of goods can be purchased for elsewhere in any store willing to make an ordinary profit, where there is open competition among sellers of said goods.

If the miner complains, or if the good wives of the laborers complain, each is calmly told that it all may be true as complained of, but if the miner is not satisfied or if the laborer whose wife complains is not satisfied, all he has to do is to quit his job and the operator has other men ready to fill any places vacated. No man is obliged to work on these terms; he may quit any day, and starve and die. If he becomes rebellious, the sheriff and his minions—the slaves of McKinley, Hanna & Co.—are ready to shoot him in the back, as at Hazleton, and call themselves good Republicans. And this is liberty and equality, and hell and the damnations of hell.

As to the Galveston catastrophe, what can we say but, *First*, that the storms are in His hands who holds the lightnings, the winds and the waves in His grasp; to whom, age after age, the cries of the poor and the wronged go up in ceaseless prayers, and who, in letting loose the cyclone, here or there, is sure to slay the innocent with the guilty; has ever done so and so will continue till time shall end. *Second*, that all hearts bow with homage before the brave souls, like the priests of Galveston and the Sisters and their good Archbishop, whose lives were spared, who did all in their power to alleviate suffering, to give hope to the dying and pray for the souls of the dead. *Third*, that as soon as it becomes clear to money grabbers that some system of insurance against such disasters is possible and profitable, possibly some phases of such disasters may cease, but now all we can do is to help as much as is in our power and to pray for the dead and the bereaved.

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Here is a note worth reprinting from a recent issue of *The Review*, St. Louis: "Exactly one month after Bresci had assassinated King Humbert, the regicide was pronounced guilty and sentenced to imprisonment for life. It may be well for Anglo-Saxon observers, when they comment hereafter on the excitable Latin temperament, to reflect upon these things: Bresci was a cowardly murderer; he killed a popular monarch, and under Italian law there was no chance that he could be subjected to the penalty of capital punishment. Yet the prisoner was held in safety; there was no mob law; the trial proceeded with

due formality and the prisoner was sentenced in accord with the law." But it is not "Anglo-Saxon observers" that *The Review* has in mind. It is Anglo-American observers that forever prate about the excitable and treacherous foreigner, while we here in New Orleans and in New York do more mob violence toward the blacks and the same meek and enduring foreigners every year than is done in any other three nations in the world. We are the murderers and cut-throats of modern times. Preach your gospel correctly, Mr. Preuss.

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During the past three months remittances have been received from the following persons, and I will ask them to receive this public acknowledgment instead of the usual form of receipt.

S. B. Chapman	Fr. Pustet & Co., New York
C. E. Chapman	B. I. Durward
C. D. Swan	American News Co., N. Y.
Rev. B. T. Burke	John Deckop
Adelrich Benziger	A. McGillis
Rev. T. B. Milde	Rt. Rev. J. J. Grimes
Rt. Rev. E. R. Chase	Most Rev. Fr. Redwood
A. O'Brien	Rev. J. McCarthy
Damrell & Upham	H. R. Binder
Brentano's, New York	Rev. P. E. Ray
B. Herder, St. Louis	Thos. E. H. Williams
Rev. G. B. Goulet	Rev. A. F. Simard
Rev. Fr. Broseau	H. L. Kilner & Co., Phila.
Rev. C. J. Mea	John Murphy Co., Baltimore
W. J. Lee	M. H. Wiltzius & Co., Milwaukee
Rev. G. D. Heldmann	Rev. Wm. Livingstone
Rev. M. M. Donnelly	Rev. John J. O'Neill
Rev. Peter McNamee	Rev. H. J. Richter
Sister M. Bonaventure, O.S.D.	Rev. S. A. Ricklin
Martin Kennedy	Rev. D. D. Regan
Rev. L. Heiland	Rev. John O'Dowd
B. B. Whalton	Rt. Rev. P. Hévey
Rev. H. M. Fegus	Rev. Henry C. Jordan
Rev. E. J. Walsh	Rev. B. Held
Rev. Arthur Drossaert	Rev. H. von den Berg
Rev. J. H. Sandaal	Very Rev. J. B. Rene
E. J. Babbitt	Rev. Ubold Webeasinke
Rev. V. Schmitt	Rev. A. Hechenberger
Rev. Y. S. Cullen	

Rev. H. J. Reimbold
 Mrs. Julia Mohr
 Rev. J. X. Steinbecher
 Rev. James Dolan
 Rev. W. F. Dwyer

Rock Hill College
 Rev. M. Bonesch
 Rev. Joseph Uphams
 M. A. Kennedy
 James J. N. Hearne

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Some sections of New England Catholicism seem to have gotten badly out of gear. Written and printed reports reach us of certain recent tyrannous action on the part of Bishop Beaven of Springfield, Mass., toward the French Canadian Catholics of North Brookfield. The French Canadians wanted a church of their own where they could hear Mass and read prayers in their own mother tongue, so dear to them. They are represented as having pleaded with the bishop for years to grant them this boon, as if he really ought to have had any voice in the matter. To these pleadings Bishop Beaven is reported in the *Worcester Daily Telegram* of September 8th as saying: "What if the souls of all the Canadians were to go to the devil, never, so long as I am the Bishop of Springfield, will there be a French church in North Brookfield!"

Spite of this it seems that the French Canadians did build a church in North Brookfield. So far, so good, and every good Catholic would be glad to see the arrogant bishop whipped by the faithful laymen. But the French Canadians, as we read the record, were too enthusiastic and not careful enough in their choice of a pastor, to accept a man who could not show any regular authority for himself as a Catholic priest; above all, a man who in signing a contract to serve them as a priest refused to have the word Roman Catholic written into the contract; showed too great credulity, and the priest himself seems to me to prove himself by this a charlatan and no proper priest at all. We think the bishop wrong in opposing the people but right in sitting down on the priest.

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We have nothing to take back from our previous utterances in regard to Archbishop Ireland's blatant praises of the Republican party, and we have no taffy to offer him and Archbishop Keane and other so-called Catholic Liberals in view of the new favor they seem to have secured at Rome and the evident progress of their schemes in this country, and all this after the Pope's recent condemnation of American Americanism as a cursed and unholy thing.

We admire the pluck of these men, and in many phases of their so-called progressive reform of some of the methods of

Roman Catholicism we always have agreed with them; have originated and advocated schemes of reform in this magazine, which are quite in the line of their notions, of shaping the methods not the dogma of the Church to modern civilization. We do not, however, believe in the sanity or the sincerity of Ireland's political views, and we do not believe in the modesty or carefulness of Archbishop Keane's methods. But if they show any signs of actual Christlike truthfulness, modesty or humanity the GLOBE will be among the first to sing their praises.

WILLIAM HENRY THORNE.

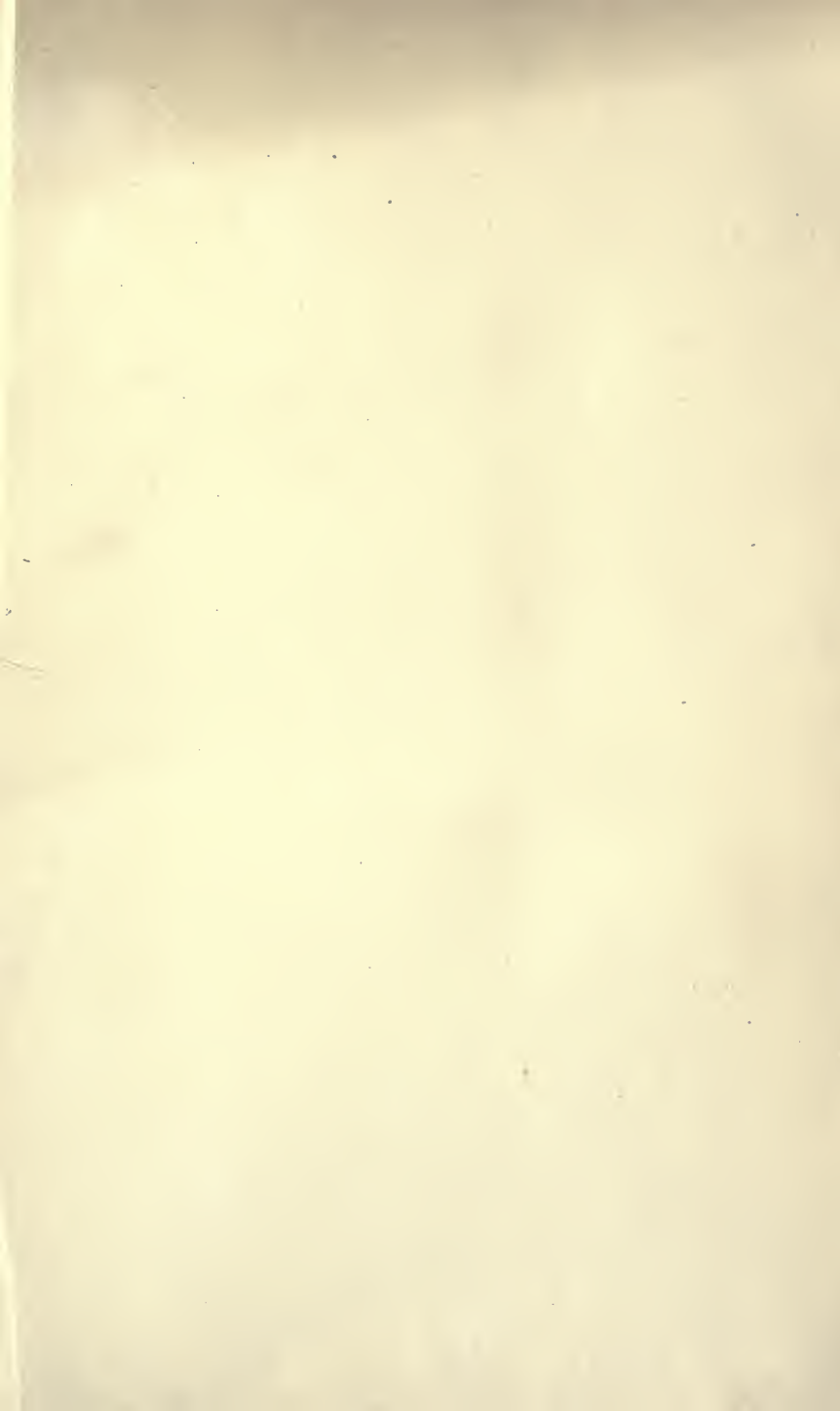














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